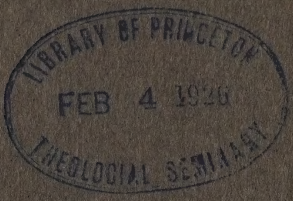
Warfield Library



NEW TESTAMENT
GREEK SYLLABUS

FOR

JUNIOR GREEK CLASS,

BY

A. T. ROBERTSON,

LOUISVILLE, KY.

PA813
.R654
copy1

PASB
R651
D1

Compliments of the author

Warfield Library

NEW TESTAMENT

GREEK SYLLABUS

FOR

JUNIOR GREEK CLASS.

LIBRARY OF PRINCETON
FEB 4 1926
THEOLOGICAL SEMINARY

BY

A. T. ROBERTSON,

Professor of the Interpretation of the New Testament, in Southern Baptist Theological Seminary, Louisville, Ky.

LOUISVILLE, KY.:
CHAS. T. DEARING.
1900.

COPYRIGHT, 1900,
BY A. T. ROBERTSON,
LOUISVILLE, KY.

SYLLABUS

OF

THIRTY-ONE LESSONS

ON

NEW TESTAMENT GREEK SYNTAX,

PRINTED FOR

JUNIOR GREEK CLASS

IN THE

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

BY

A. T. ROBERTSON.

Based largely on teaching of Jno. A. Broadus.

LOUISVILLE, KY.

1900.

LESSON I.

Various General Matters.

Hadley and Allen, §§ 1–4 and §§ 591–652.

INTRODUCTORY REMARKS.

The formal study of New Testament Greek Syntax is reserved for the Senior Greek Class, under the guidance of Winer and lectures. The object of this brief course of Syntax for the Junior Greek Class is fourfold: (1) Rapid review of Greek Syntax. Most students do not study Greek the last year or so at college, and so need renewed acquaintance with Greek idioms. An effort is made to get the student's point of view as to difficulties. (2) To give a chance to those not previously so well prepared originally in Greek to gain enough familiarity with the language to enter the Senior Greek Class, or at any rate to be able to read the New Testament in Greek and to use good commentaries on the Greek. (3) To present the new method of teaching Greek Syntax to those not familiar with it, the historical method used by Dr. Broadus and based on Comparative Philology. As a help toward this method of studying language Peile's Primer of Philology is required to be read by the

class. (4) To point out peculiarities of New Testament Greek, both in the study of the Syntax and in reading the text. The advanced work in this line is done in the Senior Greek Class.

Greek Syntax is looked at from the historical standpoint. The New Testament Greek is a variety of the current Greek of the first century A. D., with a strong Semitic influence due to the Septuagint, the Hebrew, and the Aramaic. There is a slight Latin tinge, a distinctive Christian character, and various dialectical marks. But the Greek of the New Testament is not an accident, not a freak, not a jargon. It is genuine Greek of a special kind for well defined reasons. It is not the Greek of Homer, nor of Thucydides, nor of Plato, nor of Plutarch, nor of Tricoupis. But it is kin to the Greek of all writers from Homer to the modern Greek orator. Language has a history, and can only be understood by the long view of its whole career. Greek is not dead. Modern Greek differs no more from Homer's Greek than the English of Tennyson from the English of Chaucer, and less than the English of Tennyson from the English of King Alfred.

The historical method involves also some attention to cognate languages whose history throws great light on the phenomena of the Greek. By these two points of view it is possible to gain a just proportion and to estimate rightly the changes

in Greek Syntax. The list of "exceptions" to the rules of grammar disappears. The novice in the study of Syntax has difficulty in ridding his mind of the idea that the grammars and dictionaries make language and to understand that they merely chronicle, correctly or incorrectly, the changes already wrought in language. The seat of authority in language is not the books, but the people who speak and write. The usage of a language is set by the majority of well-educated persons who use it.

Many books on language take a single epoch in a single region and make the usage of that time and place the standard. All variations are then treated as "exceptions." This is a convenient method, but a wholly imperfect one. Homer sang good Greek, but it was not the Greek of Demosthenes nor of Socrates. The Attic dialect is not all of Greek, nor is the Attic dialect itself a stable matter.

Moreover, it is Greek Syntax that is under discussion, and not English. It is folly to explain Greek Syntax by the English. The Greek must be allowed to be itself and to have its own history and its own point of view. This is the chief vice in syntactical study, that Greek is warped into English idiom or German usage. It is imperative for a just and sympathetic appreciation of Greek to look at the language from the Greek stand-

point. Good Greek may be poor English and *vice versa*.

Language is life. All life has change. Death alone is changeless. It is useless to hope to stop change in language. The office of the grammarian and teacher of Syntax is not that of a dictator to put fetters on language, but that of the historian. An experience of twelve years in teaching Greek justifies the statement that this is a revolutionary conception of language to very many students; but it is a commonplace of scholarship and necessary to any true idea of New Testament Greek.

Knowledge, then, of antecedent Greek is not enough. The New Testament Greek itself demands and deserves study as Greek. The reward for such study is abundant. Hadley and Allen is used for this work rather than one of the numerous hand-books to New Testament Greek precisely because thus the larger view of Greek as a whole is presented, because the hand books are too elementary, and because, being a review to most students, an opportunity is offered for presenting the distinctive features of the method pursued. Good will result from the consultation of such hand-books as Clyde's Greek Syntax, Farrar's Greek Syntax, S. G. Green's Grammar of the Greek Testament (new edition), Simcox's The Language of the New Testament, Papillon's Com-

parative Philology applied to Greek and Latin Inflections.

LESSON II.

THE ARTICLE—(First Lesson).

Hadley and Allen, §§ 653-665.

Remarks supplementary to Hadley and Allen.

(See brief article in Seminary Magazine for November, 1898).

The term Article (ἄρθρον) is derived from ἀραρίσκω, to join. The name is not very distinctive. Its use, however, is very clear. The article is a pointer. It is natural, if not good manners, for children to point at objects. They wish to be understood. But the article does not point out as sharply as the demonstrative. In fact some languages do not use the article at all. The demonstrative is used by them when there is urgent need of a pointer. Otherwise the context is relied on for clearness, if the name itself is not enough. Names themselves (especially proper names) distinguish; possessive pronouns may also help; so may nouns in the genitive; or the nature of the case may determine without an article; as

in "I went home," it is perfectly clear that "home" is definite. It is not correct to say that the article is omitted in such a case. So also we say "go to bed," "in town," "come to dinner." It simply is not needed. The article is only used in Greek at all when it is needed. In Sanskrit the demonstrative alone was used, sás, sá, tát. So in Latin there was no article, but the demonstratives ille, hic, iste, etc. It is not surprising then that in Homer the article is sparingly used. The Greek demonstrative, ὅς, ἥ, τό, has not lost its demonstrative force in the New Testament Greek. See Matt. 14:18; John 5:11; Rom. 14:2 (ὅς). This form ὁ, ἡ, τό by degrees was confined chiefly to the article idea and a stronger form of it (οὗτος, etc.) used generally for the demonstrative conception. The common relative form, ὅς, ἥ, ὅ, is demonstrative in origin also. See a similar history in the English demonstrative this, that, article the, and relative that. So German das. The modern Romance languages obtain their articles from the Latin demonstratives.

The Greek article points out in one of three ways (Broadus):

1. Individual objects from other individual objects, as Matt. 5:1; Lu. 4:19; 18:13 (τῷ).

2. Classes from other classes, as Matt. 8:20 (three examples); 12:36.

3. Qualities from other qualities, as 1 John 3:4; 4:18 (several examples).

We have the first usage in English according to our own idiom, and to some extent the second, but the third is unknown to our language, but common in German and French. The article, however, is not always necessary for either of these purposes. Whenever the article is used, it distinguishes in one of these ways. The so called representative article, as Matt. 18:17, is really the second usage, class from class.

The article has nothing to say as to the reasons for its use in any particular instance. Why the object, class or quality is pointed out must be learned otherwise.

LESSON III.

THE ARTICLE—(Second Lesson).

Hadley and Allen, §§ 666-676.

Remarks supplementary to Hadley and Allen.

The Greek article can be used to point out anything, whether a word or a sentence. See Gal. 4:25 (τὸ); Luke 22:4 (τὸ), 23,24 (τὸ). The use of the article with attributive and predicate adjectives is often misunderstood. The predicate makes

a statement, while the attributive is part of the substantive conception. The article does not make the adjective attributive or predicate. It is merely used in accordance with the facts of the case. When the article is used, it is clear whether the adjective or adjunct is attributive or predicate. When the article is not used, the question needs closer attention to decide. See Matt. 9:16 (all); John 6:40 (all examples); Heb. 7:24 (ἀπαράβατον).

Any number of attributives can be used with a single article, or the article may be repeated a number of times. See 1 Pet. 1:4; Rev. 2:12. A few other New Testament examples of interest in connection with attributives and predicates are John 1:1 (all three); Acts 21:28 (ὁ), 38 (ὁ); 1 Jo. 3:5; Matt. 13:38; Luke 23:45 (μέσον); Matt. 25:6 (μέσης); Matt. 2:3 (πᾶσα); 2 Tim. 3:16 (πᾶσα). The use of the article with demonstratives is interesting, and is really a double pointer, as "this the man," or "the man this." Compare vernacular English, "this here man." The Greek in such cases rather arbitrarily insists on the predicate position for the demonstrative. See Luke 13:32; Matt. 24:48; John 2:11; Acts 1:5. Special uses of the article with the infinitive, the vocative, and αὐτός do not differ in essence from the fundamental idea of the article. See Matt. 26:2 (εἰς τὸ); Mark 5:41 (τὸ); Lu. 13:1 (τῷ). A passage of spe-

cial interest for the use of the article is Rom. 13:7–10.

It remains to be said that the Greek article has its own genius, and must not be squared to the English article. The Greek often uses the article where the English does not, or fails to use it where good English demands its presence. The Greek does not "omit" the article. If it is needed, it is used. If it is not needed, it is not used. Sometimes it is proper to use or not use the article; but the meaning will not be precisely the same. The King James Version did not understand the Greek Article. See John 3:10; 4:27 (γυναικὸς). Always aim to see the force of the presence or absence of the Greek article.

The Greek has no indefinite article such as the modern European languages possess. In this the Greek is like the Sanskrit or the Latin. However, we see traces of an indefinite article in an occasional use of εἷς, as in Matt. 8:19. The modern indefinite article is just this same usage become common. So the English an (Scotch ane, English one), the French un, the German ein. Children often use "one" in this way. "That was one funny man."

LESSON IV.

PRONOUNS.

Hadley and Allen, §§ 677–705.

Supplementary Remarks.

The pronoun is a device to prevent the constant repetition of the same words. In Greek the pronoun is not so common as in the modern European tongues. The Greek verb itself contains the personal subject, and even the oblique case of the pronoun was not always used. When, therefore, the nominative case of the pronoun is used, there is emphasis. In the New Testament the pronoun, owing to Hebrew influence, occurs much more frequently than in earlier Greek. But there is still some emphasis, except in the redundant pronoun (Hebraism) as in Rev. 7:2. It may be very slight, however, merely a change of tone. See Mark 1:8; Matt. 1:21 (*αὐτὸς*); 8:24 (*αὐτὸς*); Acts 20:35 (*αὐτὸς*). In *αὐτός* the emphasis is occasionally very slight, if at all, but we must always look for it. See Lu. 1:22; 15:14. In Luke we find a very common idiom that is reproduced in modern Greek. It is the use of *αὐτός* in the predicate position and translated by "that very." See Lu. 13:31. Strictly it is (in this example) "the hour

itself," but there is a shading to the demonstrative force as in modern Greek. But this is not true of Matt. 3:4, which the King James Version mistranslated.

Hadley and Allen speak of the "omission" of the pronoun when there is no emphasis. This is to speak from the standpoint of the English. It is proper to say the pronoun is simply not used in Greek when it is not needed.

The New Testament Greek does not use οὗ, οἷ, etc. αὐτός alone is used as the third personal pronoun.

The reflexive ἑαυτοῦ is quite frequently used in New Testament with the first and second persons, thus losing sight of the etymology. See John 12:8. The position of ἑαυτοῦ especially in Matthew is often predicate. So Matt. 18:31. The New Testament is also fond of ἴδιος (cf. ἰδιώτης, Act 4:13) as a reflexive. See Acts 1:25.

The various ways of expressing possession are all distinctive. The article does not *mean* possession. In such a case, where only the article is used, the idea of possession is considered clear enough. If you say "I have a pain in the head," it is perfectly clear whose head it is. But "the" does not mean "my." So John 2:11 (τῶν). The possessive pronoun without the article is less distinctive than with it. See John 4:34; 13:35. For the possessive pronoun with the article see

John 7:8; Lu. 22:19. The possessive is not used in the third person in the New Testament, but the genitive of αὐτός. In the first and second person the genitive thus used may be either emphatic or unemphatic according to the form (enclitic) and the presence or absence of the article. See Matt. 7:3–5 (σου and σοῦ); John 14:2 (μου).

The relative pronoun is not well named, since all pronouns as many other words express relation. However the usual agreement in number and gender between the relative and its antecedent justifies the name. The bond is thus very close. The occasional union of case by attraction or inverse attraction is a still closer bond in the same direction. ὅστις, besides the usual indefinite sense, often assumes a strongly definite idea (compare two ideas in τὶς). So Lu. 2:4; Acts 10:47. τὶς *does* (against Hadley and Allen) sometimes occur at the beginning of sentences. See Acts 17:18. For the strong use of τὶς see Acts 5:36.

In Mark 15:24 the use of a double interrogation is found. The peculiar δεῖνα occurs only once in the New Testament, Matt. 26:18. The familiar ἄλλος ἄλλο is also found as Acts 19:32. The distinction between ἕτερος and ἄλλος is observed in the New Testament. See Gal. 1:6f.; 2 Cor. 11:4.

LESSON V.

THE CASES—(Seven Lessons).

The Nominative and Vocative Cases. Hadley and Allen, §§ 706–709.

Supplementary Remarks.

Case (casus, πτῶσις) is the falling, the inflection. It is indicated by the flexible part of the noun. Some words are indeclinable in which the case is known only by the connection, the order of words in the sentence, etc. Compare modern English. Cases are used to express the relation of words with each other. In the old Sanskrit these word relations were expressed almost exclusively by cases. But the burden finally became too great and set case-forms (adverbs) became common, and finally in late Sanskrit some of these set case-forms were used regularly with various cases to make clearer the relation of words with words. Then a few prepositions arose in the Sanskrit. More of the burden was continually put on the prepositions until in modern English the prepositions have nearly usurped the work of the cases, and in modern French have quite done so. There were originally nine distinctive cases in the Sanskrit, but two of those, the associative and the in-

strumental, early became assimilated in form. In the standard Sanskrit eight cases exist with distinctive endings and distinct ideas. These eight cases are the nominative, vocative, accusative, genitive, ablative, locative, instrumental, and dative. The tendency to blend case-forms continued, and is discernible in the Sanskrit inflections, in the Greek, Latin, on to modern English. In modern English the genitive is the only case-form preserved outside of pronouns. The French has lost even that. However, traces of these eight cases exist in one form or another in all Indo-Germanic languages. The eight case ideas continue to exist, even when prepositions have usurped the case function. Greek and Latin occupy a half-way house between Sanskrit and modern English. Modern German has preserved the cases better than French and English. The truly scientific method of treating the cases in Greek is to admit the eight cases in spite of the blendings of some case forms. They exist in fact, and this fact clears up the Greek cases. See Hadley, Essays Philological and Critical; Donaldson, The New Cratylus; Clyde, Greek Syntax; Farrar, Greek Syntax; Papillon, Comparative Philology; Whitney, Sanskrit Grammar; Monro, Homeric Grammar; Vincent and Dickson, Modern Greek; Bopp, Vergleichende Grammatik; Schleicher, Vergleichende Grammatik; Delbrück,

Die Grundlagen der Griechischen Syntax, etc. See brief article in Seminary Magazine for December, 1898.

The Sanskrit case endings, omitting dual, will help the student:

SINGULAR.	PLURAL.
m. f. n.	*m. f. n.*
N. s —	as i
A. am —	as i
I. ā	bhis
D. e	bhyas
Ab. as	bhyas
G. as	ām
L. i	su
V. —	—

The similarity of these endings to Greek and Latin is at once apparent. Note also the identity of nominative and accusative plural endings. Compare Latin and Greek neuters. Note also identity of dative and ablative plurals and close likeness to instrumental. Compare Latin *bus*. Observe also identity of ablative and genitive singular. Compare Greek ος. The vocative has no distinctive ending, although there are special vowel and consonant changes. There are various vowel modifications of these endings in inflection which bring them still closer together. Observe also that in Latin, in both singular (usually) and

plural, the ablative, locative, instrumental and dative agree as already dative and ablative plural in Sanskrit. The *is* of the Latin is the locative *su* (*isu*), while the *bus* of the Latin is the *bhyas* of the Sanskrit. This result is in harmony with the Sanskrit tendency. In the Greek, however, the ablative and genitive agree in both singular and plural as already in the Sanskrit singular. Remnants of distinctive case endings occur in Latin and Greek in spite of this blending. (See Hadley and Allen, § 220, § 727, § 747, § 762.) So, then, instead of naming five cases with various subdivisions, we shall name eight cases in Greek. Thus in Greek we have eight cases with from three to five distinctive endings.

Each of the eight cases had in Sanskrit a distinctive meaning. Each case meant one thing and one thing only, save in the instrumental where two cases really blend. This is exactly the fact in Greek. It is more simple and more true to recognize the eight cases.

The Nominative.

The nominative is the naming case. Of course the noun itself names and does not always have a distinctive ending for the naming case. But the *s* in singular and *es* in plural occur in Sanskrit, Greek, and Latin. The nominative is not as old as the accusative and was an effort to present the

noun in a distinctive form from the oblique cases. It is used when there is no reason for using one of the other cases, and naturally as the subject of verbs. Examples of the absolute nominative occur in the New Testament as Acts 7:40; Rev. 2:26.

Vocative.

The vocative is the calling case, the case of address. The Sanskrit had no distinct ending for this case. The examples of such usage in Latin and Greek find a basis in the oldest Sanskrit where similar phenomena occur, even *e* in singular. Compare change of *o* to ε in Greek singular of second declensions. It is only in the singular that the Sanskrit makes any difference between the vocative and the nominative. So also Greek and Latin. It is not strange then to see in Greek θεός as vocative. See John 20:28. In the New Testament the article is common in address, like the Hebrew, and the nominative form is used. See Mark 5:41 (τὸ κοράσιον).

LESSON VI.

Cases Continued.

THE ACCUSATIVE.

Hadley and Allen, §§ 710–726.

Supplementary Remarks.

The name does not throw much light on the case idea. "Accuse" in old English could mean to betray or show. The "showing case" would be intelligible, but not distinct from the other oblique cases. But the name is immaterial as the case existed long before it was named. However, it is true that the accusative is the normal oblique case for a noun to be in unless there is good reason for it to be in some other case. The presumption lies in favor of the accusative. It is the oldest case and the case first used by children. "Who is it?" "It's me," the child replies. The oldest form of ἐγώ is ἐγών. Compare Sanskrit *aham*. In Greek the Sanskrit accusative singular ending *am* appears now as α in consonant stems and now as ν in vowel stems. The plural ending *as* (*ans*) appears likewise as ας in consonant stems and as νς in vowel stems. The root idea in the accusative is extension, whether merely extension of thought or

as the object of a verb. Not all verbs are transitive and so pass over action to other words. But if it is a transitive verb, the accusative expresses the extension of that action. It may be merely the expansion of the verb idea into a noun or the action may reach an entirely outside object. With many verbs, however, the idea of extension is overruled by other case ideas, and then the accusative is not used. Sometimes a verb is strong enough to extend to two nouns either both in the accusative or one in another case. Some verbs have force enough for the accusative in the passive voice. Some verbs can be used now with one case, now with another according to the conception in the mind. Interesting examples of the accusative with verbs are the following: John 19:2; Mark 4:41 (*φόβον*); Lu. 12:47f. (*δαρήσεται*); John 14:26; Mark 9:41 (*ποτίσῃ*); 15:17; John 11:44; Matt. 2:10 (*χαράν*); 10:26; Gal. 1:7 (*εὐαγγέλιον*).

It is natural that the idea of extension should be applied without verbs to space, time, or mere abstract idea. See John 6:19; Matt. 20:6; John 6:10.

The accusative, sometimes used with the infinitive is, merely the extent to which the action holds true. The accusative is not the subject of anything. So Matt. 6:8; 13:25; Heb. 5:12.

LESSON VII.

Cases Continued.

THE GENITIVE CASE.

Hadley and Allen, §§ 727–746, 759–761.

Supplementary Remarks.

The genitive case has the wrong name. It should have been called casus generalis, and not genitivus. It is ἡ γενικὴ πτῶσις, and not ἡ γεννητικὴ πτῶσις. It is not the originating case, but the genus case, the case of species, kind, the specifying case, the case of appurtenance (Hadley). It is utterly different in conception from the ablative, although in Greek both genitive and ablative have the same form. But the two cases have separate origins and distinct meanings. Kühner and Crosby derive the genitive from the ablative, while Madvig explains the ablative from the genitive. Both views are wrong, as Hadley argues (Essays Philological and Critical). See Monro, Homeric Grammar, p. 102, and the various Comparative Grammars. The ablative was the first of the eight cases to slough off its distinctive ending, and so the ending of the genitive has to do double service as in the Sanskrit singular.

The genitive singular ending *as* appears in Greek as ος, ς, σιο, ιο. Compare various changes in Latin. The plural *am* is seen in ων. Compare Latin orum, um.

The true genitive is used in a variety of connections. In expressions of time the genitive is in sharp contrast to the accusative; this and not some other time. It is the most frequent case for associating noun with noun. In every instance the resultant idea is determined by the meaning of the words and the connection or nature of the case. It is useless to subdivide the genitive into so many kinds. The root idea of the genitive with due consideration of the context will explain every example. However, it is well to know that verbs came to be used with the genitive and with other cases. The facts of usage are different from the explanation of the usage. The common subdivisions of the grammars presents good lists for reference. It is not a question as to how the genitive is translated into English, but how it was understood in the Greek. In English the resultant idea, and not the mere case, is generally translated. But surely that is not the syntax of the Greek genitive. There is no end to the variety of applications of the genitive and it is useless to name them. The simple way is to apply the root idea to each instance. Let the English translation take care of itself. See Matt. 1:11f.

(βαβυλῶνος); 18:9 (πυρός); 12:31 (πνεύματος); Mark 1:4 (μετανοίας); John 18:29 (ἀνθρώπου); James 1:25 (ἐπιλησμονῆς); John 7:13 (Ἰουδαίων); Luke 18:7 (all examples).

The genitive is very common with verbs and conveys the same idea as with nouns. The accusative with verbs (Broadus) is this and no more, the genitive with verbs is this and no other. See Luke 16:24 (ὕδατος); Acts 28:3 (χειρός). In a sense the genitive is qualitative, the accusative is quantitative. Some verbs yield themselves naturally to the genitive of specification rather than the accusative idea of extension. So Lu. 14:24 (δείπνου), 1 Tim. 3:1 (ἐπισκοπῆς). Compare vernacular English "remember of" and classic English "have recollection of." Luke 17:32. Some verbs use either a genitive or accusative according to the point of view. In such cases the distinction is to be observed as Acts 9:7 (φωνῆς).

LESSON VIII.

The Cases Continued.

THE ABLATIVE.

Hadley and Allen, §§ 747–750; some Genitive and some Ablative, §§ 751–758. Decide what case in these sections and examples.

Supplementary Remarks.

Julius Cæsar named this "casus ablativus," and it is well named. It is the separating case, the case of origin or separation, the whence case. Even in the Sanskrit the ablative had to borrow its endings from other cases, save in the singular of the *a* declension and in the plural of personal pronouns where the original *t* or *d* is preserved. So also in old Latin inscriptions we find it as senatud, domod. The Greek πόθεν is also ablative, τ having become θ. So also οὔτως, ὡς, etc. Hadley (Essays p. 51): "It follows that the Greeks must have given up an existing and established ablative form, transferring its functions to the genitive." The ablative can be used with nouns or with verbs. All examples with the genitive ending, if not true genitives, are ablatives. The thing to do is to test each example by the root idea of the genitive and of the ablative. Usually the result is very clear. The ablative is

not so common in the New Testament as in earlier Greek, but is fairly common, especially with compound verbs (ἐκ and ἀπό). This is contrary to Broadus' view, who found only one ablative unmarked by a preposition in the New Testament, 2 Pet. 1:20 (ἐπιλύσεως). See also Lu. 2:37 (ἱεροῦ); 13:12 (ἀσθενείας); Eph. 4:18 (ζωῆς); Jo. 6:45 (θεοῦ); 1 Tim. 4:1 (πίστεως); 6:5 (ἀληθείας); Acts 27:43 (βουλήματος), and many others like them. More commonly, however, the prepositions ἐκ, ἀπό or παρά are used where the ablative occurs, as Acts 5:2 (τιμῆς); Rom. 8:2 (νόμου); Mark 1:10 (ὕδατος).

So in English of, same as Latin ab and Greek ἀπό, has partly usurped the function of the ablative and largely of the genitive also.

Sometimes it is not possible to decide positively between the genitive and ablative. So James 1:5 (σοφίας); Heb. 12:11 (χαρᾶς). But this need not disturb us. We are only unable to decide how the Greeks looked at these examples. The same thing is true of the so-called genitive absolute. The analogy of the Latin so-called ablative absolute might argue for a Greek ablative absolute. (See Matt. 17:9, αὐτῶν). But after the comparative degree, where the Latin uses the ablative, it seems fairly certain that the case is ablative. The idea of difference is ablative. (See John 22:15, τούτων).

LESSON IX.

The Cases Continued.

THE LOCATIVE.

Hadley and Allen, §§ 220, 762, 783, 782, 780, 781, 779 (b).

Supplementary Remarks.

Hadley and Allen admit three cases (locative, instrumental, and dative) with one form. Blass considers that we have three uses of the dative. Kühner makes the instrumental and dative come from the locative, whereas Crosby regards the differences as fundamental. Crosby is correct as comparative grammar conclusively shows. The ultimate use of one ending does not prove it to have been originally exclusive. The facts are just the other way. Grammar is history, and not theory simply. In Latin four cases (locative, instrumental, dative and ablative) have the same termination in the plural. The Sanskrit explains the Greek and the Latin. (See table of Sanskrit endings in Lesson V.) The locative in Greek supplies the endings for both singular and plural, save in the vowel declension singular where the dative ending is preserved. The locative singular *i* occurs in many distinctive Latin and Greek forms,

as humi, Romae (ai), Corinthi, χαμαί, οἴκοι, Μαραθῶνι. The locative plural *su* appears in Latin *is* and Greek ισι, σι, ις. So Ἀθήνῃσι, θύρασι. See also English there, here, where, locative forms. (Skeat and March.) The study of the Anglo-Saxon cases would help not only the knowledge of English, but of Greek also. Dr. Broadus was fond of saying that one great obstacle to the knowledge of Greek Syntax was ignorance of English. The meaning of the locative is in keeping with its name, location at a point within limits. The limits are set, not by the locative case, but by the word with which it is used. The boundaries of the locative case in οἰκίᾳ, for instance, are very different from the limits set by κόσμῳ. Each example has its own atmosphere and must be examined accordingly. The resultant idea will vary very much. The use of the locative with expressions of time forms an interesting contrast to such words in the genitive and accusative (as point, distinction, duration). The translation into English will depend entirely on the connection, but to the Greek the locative is simply a point within limits. See Mark 6:21 (γενεσίοις); Acts 1:5 (ὕδατι); 14:16 (ὁδοῖς); John 21:8 (πλοιαρίῳ); 2:20 (ἔτεσιν); Acts 14:8 (ποσὶν); 1 Cor. 14:20 (φρεσίν); Matt. 3:8 (πνεύματι); Matt. 20:19 (ἡμέρᾳ).

LESSON X.

Cases Continued.

THE INSTRUMENTAL.

Hadley and Allen, §§ 772, 774, 776–779 (a).

Supplementary Remarks.

The form of this case has even in the Sanskrit assumed also the functions of the old associative case. But remnants of the distinction seem to appear in the Sanskrit use of the associative case ending *a* (compare Greek ἅμα, ὄτρά) for the singular of both cases, while the instrumental ending *bhis* appears for both in the plural. The instrumental singular *bhi* is seen in the Homeric φι as in θεόφι and the plural in the Homeric φιν as in θεόφιν. Compare also Homeric βίηφι, by force. Latin has no trace of distinct instrumental endings at all. Compare the Anglo-Saxon instrumental 8y, 81, thy, thē (on that account), and bi, by. Donaldson calls this the implementive case. It is the case of instrument and also of association, a closely allied idea.

See Acts 12:2 (μαχαίρῃ); 1 Pet. 1:18f.; 2 Cor. 3:12; James 3:7; Eph. 2:5 (χριστῷ), 8; Col. 3:1; Acts 16:34 (πανοικεί); Matt. 3:12 (πυρί);

Acts 11:23 (προθέσει); Rom. 4:20; Lu. 7:38 (several examples); Acts 24:26 (αὐτῷ, second).

Sometimes it is not clear whether the case is locative or instrumental. Either point of view makes good sense. So Rom. 8:24; Lu. 6:1 (χερσίν).

LESSON XI.

Cases Continued.

THE DATIVE.

Hadley and Allen §§ 762–771, 773, 779 (c). Locative, Instrumental, and Dative with Compound Verbs, § 775.

Supplementary Remarks.

The dative, the giving case, casus dativus, is the case of personal interest. This interest may be good or ill. Hence this is the natural case for the indirect object of verbs and for the direct object of verbs of strong personal relation. So with adjectives, adverbs, or in still looser relations. It is very common indeed in all Indo-Germanic tongues, but in the vernacular of modern Greek it is no longer used, but εἰς + accusative occur instead. In English we have remnants of the Anglo-Saxon dative in the personal pronouns, him, me, etc.

The Sanskrit singular ending was *e*, but a fuller ending *ai*, possibly from abhi, occurred in feminine stems. Compare Latin tib(h)i, and mi(b)hi. So Greek singular of the vowel declension, $\alpha + \alpha\iota = \alpha$, $(\alpha)o + o\iota = \omega$. The Sanskrit plural ending *bhyas* is like Latin *bus*. So deabus, capitibus, etc. The Greek dative plural uses locative endings. In Greek οἴκῳ is dative, οἴκοι is locative. So also Ἰσθμοῖ and Ἰσθμῷ. The use of the dative in Anglo-Saxon corresponds closely to the Greek and Latin usage. See March, §§ 296ff. Compare Latin "cui bono?" Compare English, "But hear me this," "Look you." "To" has largely taken the place of the dative in English. Wyclyf, in Mark 1:15, "Believe ye to the gospel." King James version in Matt. 27:14: "And he answered him to never a word." See Matt. 5:22 (three examples); Mark 5:7; 6:19; Lu. 23:15 (αὐτῷ); Matt. 23:31; Matt. 6:25 (several examples); 7:12; James 1:6 (ἀνδωνι); Matt. 17:4 (several examples). In Luke 8:28f. all eight cases may be found. So then seize strongly the root idea of each case, observe the meaning of the word itself and the context, and every example will yield to this fundamental conception.

LESSON XII.

PREPOSITIONS—(Four Lessons).

ἀμφί, ἀνά, ἀντί, ἀπό.

Hadley and Allen, §§ 784–794.

Supplementary Remarks.

The Sanskrit has no proper class of prepositions. The cases at first do all the work of expressing word relations. In modern French and English (save genitive and pronouns) the prepositions do it all save what is done by the order of words. There is a striking development in the Indo Germanic tongues. The Sanskrit, however, began to use set case-forms of nouns as adverbial prepositions, chiefly with the genitive and accusative, and a few with locative, instrumental and ablative. None were used with the dative, and naturally so. They were originally local in meaning (Delbrück, p. 134) and the same root idea is always carried from the local usage to the other applications such as time and metaphors. All prepositions were originally case-forms of nouns, and in some the case is still plain, as *ἐνί*, *ἀντί*, *χάριν* (still found as substantive also). The so-called adverbial prepositions mark a stage in the progress from noun to preposition; from

local adverbs to adverbs used with cases and then to fixed prepositions. It is not at all clear that the preposition was used first in composition with verbs, as the meaning of the word might imply. The free position of the preposition in Homer argues against it. The preposition was always allowed freedom with verbs, sometimes separate, sometimes with the verb, and then again repeated after the verb. The case used after a compound verb is not necessarily the case common with the preposition, but rather the resultant of the preposition and the verb. Strictly speaking, prepositions do not "govern" cases. Rather the cases called in the aid of prepositions to help express more clearly case relations. Examples of the adverbial are of prepositions with no effect on the case survive in the New Testament. So ἀνά, Rev. 21:21; Mark 14:19. The dative was not used with any of the prepositions, as in Sanskrit, unless ἀμφί is a few times in Homer. §§ 787, 789, 790 of Hadley and Allen need to be construed according to the eight-case conception. The cases used with Greek prepositions are the accusative, locative, instrumental, ablative and genitive. In the older Greek (Homer) the most of the prepositions were each used with two or more cases, but the tendency was constantly towards a narrower usage. There was also constant change in the application of each preposition, especially in the spoken

language. In the modern Greek vernacular ἀπό is actually used with the accusative. It is often true that the etymological idea is best preserved in prepositions in composition. So look at the meanings in compositions as given by Hadley and Allen, as the first step, in connection with the opening definition. Hold on to the etymological meaning, seek the root idea of the case, observe the connection, and then see what the resultant conception of the whole is. Thus it will be perceived that it is not the preposition itself that changes so much as the variety of connections in which it appears. Notice, also, the metaphorical uses as really the same in principle as the original local meaning. Observe changes in case construction between Homer, Attic and New Testament Greek. See in general Harrison on Greek Prepositions, Adams on Greek Prepositions, Curtius' Greek Etymology, Bopp, Pott, Delbrück, etc.

ἀμφί.

In locative case. See Sanskrit abhi, Zend aibi, Latin ambo, old German umpi, English about. Does not occur alone in New Testament save in composition. So ἀμφιβάλλω Mark 1:16; ἀμφιέννυμι Matt. 6:30. ἀμφότερος occurs fourteen times according to Moulton and Geden's concordance. See Matt. 15:14.

ἀνά.

Its case not known, possibly instrumental. Compare *ἄνω*. Compare our analogy. Compare also *ἄν*. See Sanskrit ana. See Zend *ana* (with accusative). Compare Gothic ana (up), German an, English on. Occurs in New Testament only thirteen times, and chiefly the distributive use and only with the accusative. See John 2:6; Lu. 10:1; 1 Cor. 14:27. But it is very common in composition. Moulton and Geden give over ten pages of such examples. See Matt. 5:1; Acts 24:22; Acts 8:30; Mark 10:51; Matt. 11:28; John 6:39.

ἀντί.

Locative case of Sanskrit anta. Compare Latin ante, Gothic and, German ant–(ent–), Anglo-Saxon andlang (along), andswerian (answer). So anteroom, antagonist. Used slightly over twenty times in New Testament and always with genitive. It is not so common in composition as *ἀνά* although frequently used. It is an interesting preposition because of its bearing on the doctrine of the substitution theory of Christ's death. Here as always the original meaning is the idea to appeal to in the explanation of every usage. See Lu. 10:31f.; 24:17; Heb. 12:2; Matt. 5:38; 20:28; John 1:16; 19:12.

ἀπό.

Compare ἄφ', Sanskrit apa (instrumental), Gothic af, Latin ab, German ab, English of, off. Old Greek sometimes *ἀπαί.* Delbrück says in Arcadian and Cyprian dialects *ἀπό* occurs and with locative. In the New Testament it is used only with the ablative, and is very common indeed. It is also extremely common in composition. The meaning is generally very simple. See Matt. 3:16; 5:29; 6:13; 10:28; John 11:18; Rom. 8:23; Mark 3:14.

LESSON XIII.

Prepositions Continued.

διά, ἐν, εἰς, ἐκ.

Hadley and Allen, §§ 795–798.

Supplementary Remarks.

ἀντί, διά, ἐν, εἰς, ὑπέρ, for doctrinal reasons, are studied more exhaustively in the Senior Greek Class and with more complete philology.

διά.

Possibly instrumental although sometimes *διαί* (Æschylus), locative case. Same word as *δύο.*

So διαχόσιοι. So Latin duo, dis, German zwei, English two, 'tween, from Sanskrit dva, dvi. The original local idea of interval between is always present. This idea together with the case idea and the meaning of the words and the connection will explain every instance of its use. The resultant idea will vary as the words, case, and circumstances vary, but the true root idea of the preposition is still discernible. The two cases used in the New Testament are the genitive and the accusative. There are hundreds of examples in the New Testament and in composition also it is very frequent. See Mark 5:4f.; Matt. 26:61; Gal. 2:1; Rom. 11:36; Heb. 2:10; Lu. 17:11; Mark 13:20.

ἐν.

Older form ἐνί, εἰνί, locative case. Same word as Latin in, German in, ein, English in, from Sanskrit pronominal stem and Sanskrit antar (within). It simply means a position within boundaries, and is really the same idea as the locative case and is so used in current Greek. However, originally, as in Latin in, ἐν was used with accusative (Delbrück, p. 134) and examples in dialectical forms. In English vernacular we still say, jump in the river, come in the house. Compare the so-called constructio praegnans of the Greek. It is doubtless the most common of

all Greek prepositions and abundant in composition. It is always true to its original conception, although the Hebrew conception sometimes makes unusual applications. The preposition is therefore variously translated in English idiom, but in itself only means in. One common vice in the study of Greek prepositions is to read the resultant idea of preposition, case, and context into the preposition, and then explain the prepositions by the English translation of this resultant idea. Translation into English is one thing, the study of Greek Syntax is quite another thing. The context of the word with which ἐν is used needs special attention as marking the boundary and thus giving color to the resultant idea. See John 2:23; 4:20; 8:20; Matt. 2:6; 3:6,11; 26:23; 12:24; Rev. 6:8; Matt. 9:4; 1 Cor. 9:15; Lu. 22:49.

εἰς.

A specialized form of ἐν, as ἔνς, ἐς, εἰς. Doric and Aeolic inscriptions sometimes use εἰς with locative and ἐν with accusative. So the meaning of ἐν and εἰς is the same. However, the two forms gradually became associated with different cases (as in and into in English). But in Latin in held on to both locative and accusative. Still in Greek ἐν and εἰς frequently merge in usage with verbs of motion, constructio praegnans. εἰς of itself means only in. The idea of into (if present)

comes from the accusative case (extension) and the verb of motion and the connection. Often εἰς is used where the accusative alone would be clear. Compare ἐν. The preposition is very common in New Testament Greek, both singly and in composition. Fierce polemical battles have been waged over its usage, but the theological bearing of the preposition can come only from the context. The word itself is simply in. See Mark 1:21,23; Matt. 5:1; Mark 1:9; Acts 8:38f.; Mark 13:16; Matt. 12:41; Rom. 11:36; Lu. 12:10; Mark 1:4; Acts 2:38.

ἐκ.

In Greek as in Latin this preposition is used simply with the ablative and varies little in its usage. There is no Sanskrit equivalent, but Church Slavonic, Lithuanian, and Old Irish have the same root. It is always true to its root idea, out of. As with ἐν and εἰς, the word with which it is used must mark the limits and the verb describe the action. For instance, house, river, water, mountain all present different boundaries. This preposition is also common in the New Testament, and especially so in composition. See Matt. 8:28; Lu. 11:16; 6:42f.; Mark 1:10; John 20:24; Rom. 12:18.

LESSON XIV.

Prepositions Continued.

ἐπί, κατά, μετά, παρά, περί.

Hadley and Allen, §§ 799–803.

Supplementary Remarks.

ἐπί.

Compare Sanskrit adverb and prefix *ápi*, locative case. Compare Latin ob. Curtius says that it is allied to Sanskrit *ápa* (ἀπὸ) in spite of difference of meaning. Compare English up, German auf. ἐπὶ means over, upon, but less sharply than ἀνά and ὑπέρ. It is very common in the New Testament separately, and fairly so in composition. It is used with the genitive, locative, and accusative. Observe the case idea, and meaning of the words and the context. See Matt. 6:10; John 19:19; Matt. 3:7; 7:24; 26:55; Lu. 3:2; Acts 11:19.

Κατά.

Κατᾶι occurs in some poems and would indicate locative. Etymology not known, but meaning clear. Compare our cataract, catastrophe. Quite common in New Testament, both singly and in composition. The cases used with it are

the genitive and the accusative. The resultant idea does not vary very much. "Against" comes from the idea of "down." Compare our being "down on" a person. See Matt. 8:32; Mark 11:25; Lu. 4:14; 8:1,39; Jo. 8:15; Acts 26:3; Rom. 2:1.

μετά.

Instrumental case. Compare *μέσος*. Sanskrit mithas (genitive), Gothic mith, Latin medius, German mit (miti), English mid. This case is used with the locative, genitive and accusative in Homer. In the New Testament only the accusative and genitive usages survive. It is quite common, and moderately so in composition. The sense of "after" as a resultant idea with the accusative seems difficult; but in Homer the accusative is used with verbs of motion with the idea of "into the midst of." Clearly the notions of "extension" (accusative) and "midst" combined explain the resultant idea of "after," with possibly the idea of "succession" suggested by the context. See Mark 1:13; 10:30; Matt. 3:2; 21:30; Jo. 3:25; Acts 1:15; 10:5; 2 Cor. 3:18.

παρά.

Epic *παραί* is locative and *παρά* instrumental (Curtius) as Sanskrit has párām (accusative), párā (instrumental), and párê (locative). Compare Latin per, German ver, English for—in forswear,

forbid, etc. Skeat makes English far same as Sanskrit paras (beyond). So "alongside" is the root idea and can be seen in every example with proper observation of case idea and context. It is used with locative, accusative, and ablative in the New Testament, and is particularly common in composition. Compare parallel, parable, paradox, etc. See Mark 14:43; Lu. 18:9; 19:7; John 19:25; Rom. 2:13; Matt. 4:18; Rom. 4:18,25; Heb. 1:4; 2:2.

περί.

Compare Greek πέριξ, περισσός and particle περ (Hartung). περί is locative case. Compare Sanskrit pári, round about, and Zend paírí. So Latin per before adjectives (Curtius). Harrison says that περί as compared with ἀμφί (on both sides) is rather placing round about, alongside of round about. The root is the same as that of παρά (see Sanskrit). It is used in Homer and even Attic with the locative, but not so in the New Testament. Here it is used only with the genitive, accusative, and possibly with the ablative (Delbrück. The ablative certainly occurs with it in Homer. It is found with considerable frequency in composition and alone. See Acts 18:25; 1 Jo. 2:2; Mark 9:42; Lu. 10:40; Gal. 1:4; Lu. 17:2; 2 Cor. 3:16; 2 Thess. 5:10; John 18:19.

LESSON XV.

Prepositions Continued.

πρό, πρός, σύν, ὑπέρ, ὑπό.

Hadley and Allen, §§804–808.

Supplementary Remarks.

πρό.

Compare πρότερος, πρῶτος (Doric πρᾶτος), πρόσω, etc. So Sanskrit prā as prefix and Zend fra (instrumental case), Latin prod (ablative), pro, prae (prai, locative), German vor, English fro, for, fore. The case of πρό is uncertain. Compare Latin ablative and also ἀπό. There are some signs in Homer that πρό was once used with the locative, but it is in later Greek seen only with the ablative (Delbrück). The idea is really comparison and so ablative as with ὑπέρ. It is used in the New Testament more frequently than ἀνά, ἀμφί, and ἀντί, but not so often as many other prepositions. In composition it is common. The root idea is always present even when the resultant idea is substitution as in ancient Greek and Latin, but it is not used in this sense in the New Testament.

See Acts 12:6; Lu. 11:38; Jas. 5:12; 2 Cor. 12:2; Gal. 3:1.

πρός.

A longer form of πρό as εἰς of ἐν and ἐξ of ἐκ, occurs also as προτί (Doric), locative, and in nine (Curtius) other forms all akin to Sanskrit prati (locative) which is used with accusative and ablative. The meaning is the same as πρό, before. It is used with three cases (locative, accusative, ablative) according to Delbrück. But Monro insists that it is genitive and not ablative. In the New Testament only one ablative (genitive) occurs, Acts 27:34. There are only six locative examples and all the rest are in the accusative. It is one of the commonest of prepositions in the New Testament and abounds in compound words. Many of the examples are of great interest. Examine according to preceding principles Mark 5:22; 6:51; Acts 23:30; John 1:1; 20:11; Lu. 7:44; 18:11; Heb. 5:14; Matt. 11:3.

σύν.

Older form ξύν. Ionic ξυνός (κοινός) according to Curtius. Compare Latin cum, con, co (ν in Greek as in accusative ending). Compare Sanskrit *sam* and Greek ἅμα. Mommsen says that σύν is used with the instrumental in both of its

ideas, proper instrument or help, and the associative instrumental (together with). But the associative idea (Delbrück, Harrison) is doubtless the root idea in *σύν*. It is used very little in the New Testament, save by Luke and Paul, but in composition it is exceedingly common. See Lu. 7:12; Rom. 8:32; Matt. 27:25; Acts 15:15; 2 Tim. 2:11; Acts 16:10; 1 Cor. 8:7; 2 Cor. 5:14.

ὑπέρ.

ὑπέρα (upper rope). Compare Sanskrit upári (locative case of upara) with locative, accusative and genitive. Zend upairí (locative) with accusative and instrumental. Latin super, Gothic ufar, German über, Anglo-Saxon ofer, English over. These are all comparative forms, Sanskrit positive upa, Greek *ὑπό*. Chaucer uses over in sense of upper. This preposition is used only with the ablative and accusative, generally ablative in New Testament. As a comparative the case would be ablative rather than genitive. See Monro's Homeric Grammar, p. 147. It is used rather frequently in the New Testament, but sparingly in composition. Much interest centers around this preposition because of its use by Paul concerning the death of Christ, whereas Jesus used *ἀντί* twice. It is insisted that *ἀντί* is necessary to express the doctrine of substitution, and that in

using ὑπέρ Paul avoided that doctrine. But neither ἀντί nor ὑπέρ of itself expresses substitution. One means in itself "face to face" and the other "over." Both, however, in the proper connection are used freely when that is the resultant idea. In fact, in Alcestis (Euripides) ὑπέρ is used more frequently than ἀντί and πρό in this idea. All three prepositions yield themselves naturally to the idea of substitution where the connection calls for it. Here, as always, the root idea of the preposition, the root idea of the case, and the context must all be considered. See Acts 1:13; Mark 9:40; Matt. 10:24; Lu. 16:8; Heb. 7:27; Philemon 13; John 11:50; 2 Cor. 5:14; Gal. 3:13; 1 Tim. 2:6.

ὑπό.

Also ὑπαί (locative). Aeolic ὑπά. Sanskrit upa (near, on, under) with locative, accusative, and instrumental. Zend upa with accusative and locative. Latin sub, Gothic uf. Compare English ab-ove. The ideas "on" or "under" both depend on standpoint and do not differ much after all. Monro suggests that the original sense is "upwards" (compare ὕψι, aloft) and ὕπτιος, facing upwards). At any rate ὑπό is not, like κατά, used of motion downwards. Hence the comparative (see ὑπέρ) and the superlative (Sanskrit upamás,

Greek ὕπατος, Latin summus, English oft) are perfectly natural. It is freely used in the New Testament and often in composition. The locative no longer occurs with it, as in earlier Greek, but the accusative, genitive, and possibly ablative. In expressions of agency ὑπό is the direct agent whereas διά is the intermediate agent. Other prepositions are also used to express agent as ἐκ, ἀπό, παρά, πρός. It is used only twice in the Gospel of John, once in the Epistles of John, and twice in the Revelation, and is thus an incidental argument for identity of authorship. It is specially common in the writings of Luke and Paul. See Lu. 11:33; Gal. 3:25; Matt. 5:13; John 1:48; Matt. 1:22; 4:1; Mark 5:4; Matt. 6:2; Acts 6:11.

There are many other words which have the force of prepositions, but which have not been put in the formal lists by the grammars. These will all repay study on the same lines that we have sought to follow, such as ἐναντίον, ἔξω, ἄνευ, ἐγγύς, ἐκτός, ἅμα, πέραν, ἕνεκα, ἔμπροσθεν, ἀντικρύς, χάριν, etc. These all waver between adverb and distinctive preposition, just as all prepositions have done, and are very interesting for that very reason. See Lu. 5:19 as a study in prepositions.

LESSON XVI.

THE VERB.

Introductory Remarks.

In a sense all the rest of Greek Syntax centres around the verb (the *word par excellence* of the sentence) save intensive particles and figures of speech. The verb is the bone of the sentence. The verb contains two ideas, action (including "state") and affirmation. Action may be also expressed by substantives and adjectives, but not affirmation. So the characteristic of the verb is affirmation. Verbs make affirmation by limiting the action to certain persons. This limitation is made by personal endings which also distinguish the voices. The infinitive and participle have no personal endings, and so cannot make affirmation. In modern languages the personal ending is dropping off, and the verb depends on the separate expression of the personal pronoun for its limitation. Infinitives and participles are *quasi* verbs, verbal nouns, possessing voice and tense and being used with cases as verbs. They are hybrids, the infinitive a verbal substantive, the participle a verbal adjective.

Voice pertains to the action of the verb as regards the subject of the action. Tense has to do with the action of the verb as regards the state of the action, and in the indicative expresses time also. Mode pertains to the manner of affirmation, how it is made.

"The verb expresses *action* (or state) and *affirms* it of a *subject*. It therefore has *tense*, *mode*, *voice*, *person* and *number*; expressed by stem, connecting vowel, *ending*."—*H. H. Harris*.

THE VOICES.

Hadley and Allen, §§ 809–820.

Supplementary Remarks.

Voice is *vox*, the speaking part of the verb, and this is not a bad name for the function. The subject is treated by the voice. In the active voice the subject is merely acting; whether the action is transitive or intransitive does not matter. In the middle voice the subject is acting with reference to himself, and here again the action may be either transitive or intransitive. *How* the subject acts with reference to himself, the middle voice does not tell. That has to be determined by the meaning of the verb and the context. He may be represented as doing a certain thing of himself, by himself, on himself, for himself, etc. The precise shade of emphasis comes from the context and

the word itself. In the passive voice the subject is acted upon. Usually this action is intransitive, but sometimes it is transitive, some verbs retaining transitive force even in the passive. Transitive and intransitive ideas belong to the *particular verb*. So then the question of transitive or intransitive has nothing to do *per se* with voice. The name passive is the best, as the other voices express action as well as the active, and middle is mere make-shift and a misnomer besides. If "middle" refers to the subject, it is obscure; if it refers to the other voices, it is a mistake, since the "middle" is older than the passive. It is the passive that has come in after the active and middle were in full possession. This is plain in the Sanskrit and in the Greek. The active and middle have full sets of endings, whereas the passive uses the middle endings bodily everywhere save in the aorist, where the active endings are added to a passive suffix, and the future where the middle endings are likewise added to a passive suffix. The same situation exists in Latin as to middle and passive.

As in the Latin, the passive finally displaced the middle, after usurping its forms, so in Greek. The modern Greek has no middle save one or two remnants of forms. The same thing has happened in English. The so called passive deponents are waymarks of this struggle, showing that the passive

had not simply stolen the forms of the middle, but was actually usurping the functions of the middle, even where the passive had a distinctive form. In the New Testament the passive is rapidly encroaching on the middle. Outside of this tendency it is not difficult to discern the true force of each voice in the New Testament. Here, also, observe the meaning of the verb itself and the context. See the voices in Matt. 27:5; Mark 7:3; 14:47; Lu. 2:5; Acts 22:16; Acts 12:8; Gal. 2:7; 2 Thess. 2:15; Matt. 9:38; 10:26,28.

LESSON XVII.

THE TENSES—(Three Lessons).

General Statements.

Hadley and Allen, §§ 821–823, 851, 852, 856 (large print).

Supplementary Remarks.

The state of the action is the *main* idea of tense, and not merely an additional idea as Hadley and Allen have it. This is the original and only general idea of tense. Time belongs only to the indicative mode. Tense is derived from the French word temps (time), but this name incompletely represents the function. (See Delbrück, Grundlagen, p. 80). In the other modes time is

not expressed, and is only suggested by the relation to other parts of the sentence or context. There are three distinct ideas as to duration of the action found in all the modes, viz., incompletion, completion, or indefiniteness. These three conceptions cover all the kinds of action there are as to duration. In the indicative, where time is also expressed, there might have been each of these three conceptions in distinct forms in past, present and future. As a matter of fact, the conceptions exist, but only in the past is there distinct expression with three tenses. The ideas are used, however, in the present and future, but not with separate tense. The tense in the New Testament is used in accordance with the true Greek idiom, save that the Hebrew conception has sometimes determined the point of view. But in New Testament Greek one tense is not used "for" another. That is an abomination of grammar. We must beware of explaining Greek tenses from the English translation.

Here again we must insist on looking at the Greek tense from the Greek standpoint, and not from the English or German point of view. Each Greek tense has its meaning and was used to express that idea. What the English would have used is quite another matter. Historical grammar is essential to exegetical grammar, and the best exegetical grammar maintains the Greek

standpoint. It is not necessary to anglicise the Greek idiom in order to understand it; to do so is rather to hinder true apprehension, for the student will inevitably feel that the Greek ought to be like the English. The English will be the standard and Greek rises or falls as it is like or unlike it. If Greek Syntax is not understood as Greek, it is not truly understood. Two special treatises on New Testament Greek Tenses are Burton's New Testament Moods and Tenses, and Thomson's The Greek Tenses in the New Testament (the Four Gospels). They both possess much of value, but they occupy the English point of view.

The tense for indefinite action is the aorist, the tenses for incompleted action are the present, imperfect, and future; the tenses for completed action are the present perfect, past perfect (pluperfect), and future perfect.

INDEFINITE ACTION—THE AORIST.

Hadley and Allen, §§836–842, 854, 856 (b).

Supplementary Remarks.

The aorist is presented first because it is the oldest form of the Greek verb. The so-called second aorist is older than the first aorist. The root of a verb is found in the second aorist, if it has this tense. The Greek tenses seem to have been built up around the second aorist. The aorist is

the simplest in idea. It is unlimited action, ἀόριστος, both as to duration and as to time. The augment in the indicative shows past time, but the tense as a tense has no time. It is simple action without representing it either as incompleted or completed. It may in fact be either, but the aorist does not say so. The Greek is an "aorist loving language" (Broadus). A statement in the indicative would naturally be in the aorist unless there is reason to put it in some other tense, and so of the other modes. If the action is not to be described as completed or incompleted, put it in the aorist. General statements or illustrations are often put in the aorist and you are left to draw the inference. Some verbs of special meanings will have different shades of meaning in different tenses, and this is only natural. It is the tense idea plus the verb meaning. In the indicative the aorist is past time because of the augment; in the participle it is contemporaneous or by suggestion past or future; it is by suggestion present or future in the subjunctive, optative, imperative, and infinitive. But in all this diversity as to time, the idea of simple action is always present. The aorist is not used "for" the present perfect, the past perfect, or the present. Hadley and Allen are here explaining Greek by the English. See the exact force of the Greek aorist in every instance. See

Matt. 25:5; John 10:38; Lu. 1:19; 2:48; John 2:20; Mark 11:24; Matt. 9:28; 23:2; Lu. 16:4; 22:8,15; 24:17 (ἐστάθησαν); Rom. 15:15; James 1:11.

LESSON XVIII.

The Tenses Continued.

INCOMPLETED ACTION—(Present, Imperfect, and Future).

Hadley and Allen, §§ 824–835, 843–846, 851, 853, 855, 856 (a).

Supplementary Remarks.

Present and future tenses are named from the point of view of time, while the imperfect is named from the standpoint of state of duration. It would have been better to have had all the names consistent. The imperfect in Greek is a past imperfect, and the present is a present imperfect, and the future is a future imperfect. The idea of incompletion runs through all the moods and is a variation from the aorist conception. See formation of the present from aorist root stems. The idea of time concerning the incompleted action appears properly only in the indicative where all three points of time

occur. The subjunctive has no time of its own, and only the present tense for incompletion. The so-called future subjunctive is a later development. The optative is similarly situated, save that there is a future optative, which, however, is only used in indirect discourse where in the direct form the future indicative was used. The same thing is true of the infinitive, the future infinitive representing the future indicative, save with μέλλω, when there is a future idea in the word (but μέλλω uses also present and aorist infinitives). The future participle corresponds to the future indicative by suggestion, especially with the idea of purpose in the context. But this is a very rare construction in the New Testament. There is no future imperative. So, then, the imperfect or past incompletion is confined to the indicative, the future or future incompletion is nearly so if indirect discourse is borne in mind. The present is the normal tense for incompletion in all the modes. The stem of the imperfect is the same as that of the present.

THE PRESENT.

So, then, the present tense expresses incompleted action, which action in any given case may be momentary, prolonged, simultaneous, descriptive, repeated, customary, or attempted, interrupted, or begun, according to the nature of the case or the meaning of the verb itself. In vivid

narration past or future incompleted action can be conceived of and stated in the present indicative. This is not a peculiarity of language at all. It is simply a lively imagination that changes its point of view. No distinctive effort is made to present the aorist idea in the present time (indicative). That idea is merged into the present tense without distinction. Sometimes the idea of incompletion is intensified by the use of the verb εἰμί and the participle as in English and Hebrew. See Matt. 25:8; 3:1; 5:25; 6:2 (ποιοῦσιν), 5 (all); 3:10; John 10:32, 38; 14:3; Matt. 26:28; 27:33; Lu. 22:23; 18:12; 1 Jo. 3:8 f.

THE IMPERFECT.

The imperfect likewise expresses incompleted action which in any given case may be either momentary, simultaneous, prolonged, descriptive, repeated, customary, interrupted, attempted, or begun, according to the context or the meaning of the verb. Too much has been read into the Greek tenses and not enough allowance is always made for the meaning of the verb itself. To wink the eye, for instance, is obviously different as to length of duration from eating one's dinner and living a life. With due regard to this point and the context the Greek imperfect will be found always true to its root idea. The participle with εἰμί is very common in the New Testament, espe-

cially in Luke. See Matt. 3:6,14; 27:30; Mark 12:41; 15:6; 15:23; 14:72; Lu. 1:59; 17:27; Acts 27:18; Acts 3:2; 6:34; Lu. 1:21.

THE FUTURE.

The future likewise presents incompleted action which in any given case may be either momentary, instantaneous, prolonged, descriptive, repeated, customary, interrupted, attempted, or begun, according to the nature of the case or the meaning of the verb. The future of εἰμί and the participle is fairly common. The future optative does not occur in the New Testament. As in the present, so in the future no distinctive expression of aoristic action is made. The very fact of futurity throws an air of indefiniteness over many verbs in the future tense. The personal will of the speaker or writer often enters largely into the tone and exact force of a verb in the future. Compare our shall and will. See Matt. 1:21; 5:33; 6:5; Lu. 1:20; Gal. 6:5; Lu. 12:10; 16:3,13; Matt. 27:49; 16:22; Lu. 21:17; Phil. 1:18.

LESSON XIX.

Tenses Continued.

COMPLETED ACTION—(Present Perfect, Past Perfect, and Future Perfect.

Hadley and Allen, §§ 847–850, 851, 853, 856.

Supplementary Remarks.

The perfect tense is found in all the modes, although naturally it would not occur often in the subjunctive, optative, and imperative. It always conveys the same sense, completed action. Variations in the resultant idea will occur in this tense also, owing to the meaning of the verb and the context. The action may have been completed a moment ago or a thousand years ago. The action may be represented as just finished or as standing finished. The tense yields itself naturally to these different applications. The resultant idea may be state or condition. The reduplication is the effort to express the idea of completion in the verb form and exists in all the modes. It depends on the speaker or writer as to how he will present an action, whether as incompleted, completed, or indefinite. He chooses the tense that will present his idea. No sensible man uses one tense when he means another tense. That would be jargon.

THE PRESENT PERFECT.

This is the standard tense for completed action and is in all the modes. In the New Testament the perfect optative does not occur, but some examples of the periphrastic subjunctive are found. The present perfect is not used for the past perfect, the aorist, the present or the future. For vividness a writer will sometimes use it in the midst of other tenses, but he makes the change on purpose in order to produce vividness. He does not wish the present perfect understood as aorist. The use of εἰμί with the perfect participle is rather common in the New Testament. See Lu. 4:4,6; 5:32; 2 Tim. 4:7; 1 Cor. 15:4; 11:2; Mark 15:44; James 5:15; Mark 5:4; Lu. 14:18; Mark 4:39; John 15:18; James 1:24; John 5:33,36,37,42,43, 45.

PAST PERFECT.

The augment is not always used in the New Testament (see Homer). This tense is not so common as the aorist indicative because it was not so often desired to emphasize completed action in past time. This tense, as all idea of past time, is confined to the indicative. See Matt. 7:25; 26:43; John 6:17; Lu. 4:29; Mark 14:44; Acts 14:23; 20:16; John 11:44.

THE FUTURE PERFECT.

This was always a rare tense and is nearly extinct in the New Testament. It is not often necessary to express completed action in future time. The few examples in the New Testament are confined to the indicative. One (*κεκράξουσιν*) in Lu. 19:40 is not supported by ℵ B L, and is not in Westcott and Hort's text. The other examples are periphastic futures with *εἰμί* save *εἰδήσω* in Heb. 8:11. See Lu. 12:52; Matt. 16:19; 18:18; Heb. 2:13.

LESSON XX.

THE MODES.

Hadley and Allen, §§ 857–875.

Supplementary Remarks.

ἄν.

There is much difficulty in understanding *ἄν*. It is used with all the modes, save the imperative. It is used in Homer with the future indicative and the subjunctive freely. It is, however, chiefly found in dependent clauses. In the New Testament it is thus found with the indicative as well as the subjunctive. In independent clauses *ἄν* in the New Testament occurs with the indica-

tive and the optative. It is not true that relative and conditional subjunctive clauses "must also have ἄν." It is usually present, but is not necessary. Leo Meyer argues that Greek ἄν is kin to Gothic an and Latin an, and originally had two meanings, one "else," the other "in that case rather;" Latin and Gothic preserving the first and Greek the second. Monro argues that the primary use of ἄν and κέ in Homer is with definite and particular examples, and that the indefinite and general use is secondary. In the New Testament both exist, although the general usage is more common. See Mark 11:19; 6:56. Sometimes ἄν is spelt ἐάν (Matt. 5:19).

THE MODES.

Mode is manner and pertains to affirmation, and not action, as do voice and tense. The personal endings limit the affirmation; mode is in a sense the dress of the affirmation. As to the manner of affirming, there are three possible kinds of statement: definite, doubting, commanding.

POSITIVE STATEMENT.

The Greek has one mode of definite assertion. It is called the indicative; not a very good name since all the modes indicate. With this mode one affirms positively, definitely, absolutely, undoubtingly. One may or may not tell what he knows to be true, but he *states* it as real. Mode has nothing

per se to do with the actual facts, but only with the statement of them. Most untruths are expressed in the indicative mode. The indicative is the normal manner of affirmation unless there is reason to be doubtful or to make a command. It is thus the one most used and has the most complete set of tenses as to the time element. The indicative always stands for itself. The modes, like the tenses, are not interchanged. See Mark 3:3f.; 4:10,11,13; John 11:47.

DOUBTFUL STATEMENT.

The Greek has two moods for doubting affirmation, the subjunctive and the optative. The names are not distinctive, for both are used in subordinate senses, and the optative is used elsewhere besides in wishes and is not the only mode so used (see indicative). But the names will answer at any rate. They are really different forms of the same mode, the mode of hesitating affirmation. Compare the Latin. In Greek the subjunctive is chiefly primary and the optative chiefly secondary, but the distinction is not always observed. The Greek love of vivid statement made the subjunctive more popular than the optative and kept it increasingly after past tenses of the indicative. There is thus no sequence of tenses in Greek, but a sequence of modes. But this sequence of modes is not necessary. In fact in the New Tes-

tament it is exceptional, for the optative had nearly disappeared from use. In modern Greek it no longer exists. In the ancient vernacular the optative was not used so much as in the books. It was one of the luxuries of the language that the spoken language little used. It is scarce in Plutarch. The New Testament Greek is based on the spoken form of the κοινή. The optative is not found in the writings of John, Matthew, and James. Mark has it only once (11:14), Hebrews once, and Jude once, Peter four times. Luke, however, uses the optative twenty-eight times and Paul thirty-two, making sixty-six in all of the New Testament. The optative died as the subjunctive is doing in English. In the New Testament wishes about the future are expressed by the optative or sometimes by ὄφελον and the future indicative. Wishes about the present are expressed simply by ὄφελον and the imperfect indicative. Wishes about the past are expressed by ὄφελον and the aorist indicative. The subjunctive has to do the work of the imperative in the first person owing to loss of that form. The use of the aorist subjunctive in prohibitions rather than the aorist imperative is traceable to the Sanskrit idiom. But the aorist imperative in prohibitions does occur a few times in the New Testament. Even the second and third persons are used sometimes in the New Testament in questions of deliberation. The future

indicative is doubtful because the action is future, and so it is not strange that Homer uses both the subjunctive and the future indicative for future statements. Compare ἵνα and ἐάν in the New Testament with either subjunctive or future indicative. The negative of the subjunctive is μή, of the optative οὐ or μή. See Rom. 5:1; Gal. 6:14; Acts 26:29; 17:18; Matt. 6:13; Lu. 3:10; Lu. 23:31; Lu. 11:18; Rev. 3:15; Gal. 5:12; 1 Cor. 4:8.

COMMANDING STATEMENT.

The imperative is the mode for commands, the assertion of ones will on another. This mode is allied in form to the indicative and is doubtless a development in meaning of an emphatic indicative. Compare our "you shall." The indicative in that vigorous sense is often found in Greek. So James 2:8. Here one's duty is stated as a prediction. Often it is hard to decide between the imperative and the indicative when the forms are identical, but the connection will generally decide. The negative of the imperative is μή. See James 1:19; John 5:39; Lu. 19:17; 1 Thess. 5:19; Matt. 5:42; John 2:19; Lu. 6:37; Mark 13:15.

LESSON XXI.

FINAL CLAUSES.

Hadley and Allen, §§ 876–888.

Supplementary Remarks.

In General as to Subordinate Clauses.

The coördination of clauses because of Hebrew influence is much more common in the New Testament than in earlier Greek. The great prevalence of καί is seen in the Septuagint (translation of *vav*) and is thus impressed on New Testament style. See especially the common καὶ ἐγένετο as in Lu. 5:17. Prolepsis is also common in the New Testament. So Matt. 25:24.

Modes, as tenses, mean the same thing in both subordinate and independent clauses. The root idea of mode and tense is always discernible. Each will be colored by the meaning of the verb itself and the context, but here again the resultant idea of all these must not be put upon the mode. The Greek is a highly organized language with a rich collection of conjunctions, both coördinating and subordinating. It is thus possible in Greek, by means of the sharp distinction in tense, mode, and conjunction to make very exact distinctions in the expression of Greek thought. The imperative is

naturally seldom used in subordinate clauses, and in the New Testament not at all. The two kinds of statement natural to subordinate clauses are positive assertion and doubting assertion. The indicative, of course, is used for the one, and the subjunctive and the optative for the other. In the New Testament the subjunctive is nearly always used for the second idea. The infinitive and participle are also freely used in subordinate clauses, not with conjunctions, however, as they are not really modes. Often an idea in Greek can be expressed with substantial identity either by a conjunction and a finite mode, or by the infinitive with or without a preposition, or by the participle. Individual style and taste will often determine between them as well as between several conjunctions of similar import. All subordinate clauses maintain a case relation to the principal part of the sentence, and so are either substantive, adjective, or adverbial. See Matt. 9:28 where the clause with ὅτι is in the accusative case and is substantive.

FINAL CLAUSES.

Pure final clauses are adverbial, and are in fact in the accusative case (general reference). Compare the adverb δωρεάν. Here there is design, something aimed at, finis, end, aim. In the New Testament the pure final particles are ἵνα, ὅπως,

μή. ὡς occurs once (Acts 20:24) according to some documents. So Westcott and Hort. ἵνα is far the most common particle of design and is used chiefly with the subjunctive, but often with the future indicative, and even a few times with the present indicative. Seek force of mode and tense in each instance. ἵνα is not always strictly final. It is in the New Testament very often non-final, not result, but yet not design. In this construction the clause is substantive and gives the content and not the purpose. In modern Greek νά and finite mode has supplanted the infinitive. This tendency is perceptible in the New Testament. See Mark 8:22; Acts 5:26; Rev. 22:14; Matt. 18:6. The negative is μή. The possible optative in Eph. 1:17 is not pure design. Ὅπως is much less common than ἵνα and is used with the subjunctive. The negative is μή and a few times ἄν is also used. ὅπως is relative merely in Lu. 24:20. Otherwise the clause is either purely final and so adverbial, as in Acts 9:17, or subfinal and a substantive clause, as in Lu. 10:2; 11:37. μή, μήποτε, and μήπως are used for pure design and so adverbial. The subjunctive or future indicative can be used. So Mark 13:36; 14:2; 1 Cor. 9:27. μήπως is also used with the aorist indicative to express a design about a past event. So Gal. 2:2 and 1 Thess. 3:5. They are also used with substantive clauses after verbs of

beseeching, striving, fearing, etc., and in the accusative. μή in the best documents is found only with the subjunctive in New Testament, as Acts 27:17. μήποτε is little used in this sense, but is found with subjunctive and future indicative. See Heb. 4:11. ποτὲ has lost its temporal idea and means "perchance." μήπως is used with the subjunctive as 1 Cor. 8:9. If the fear or caution is about a present or past event, the indicative is used with μήπως. So Gal. 4:11. The infinitive with verbs of fear or caution is hesitation to do an act. So Matt. 1:20. There are other methods of expressing design in the New Testament besides conjunctions. The infinitive is very commonly used for this purpose; either by itself as accusative of general reference, Mark 2:17; or with the very common τοῦ (genitive of the article, and not our English to) as Matt. 2:13; or with εἰς τὸ (often in Paul), as Rom. 1:11; or with πρὸς τὸ (common in Luke and Paul), as Matt. 23:5; or with ὥστε as Matt. 24:24; or with ὡς (twice only), as Heb. 7:9. Moreover, the relative with the future indicative (Mark 1:2) or the subjunctive (Heb. 8:3) can be used to indicate design. A few examples of the future participle also occur, as Acts 8:27.

LESSON XXII.

CONDITIONAL SENTENCES—(Two Lessons.)

The Greek Scheme of Conditional Sentences.

Hadley and Allen, §§ 889-900.

Supplementary Remarks.

The Greek conditional sentence is one of the crowning triumphs of syntax. No language has surpassed it in accuracy of expression. In the modern Greek the loss of the optative is felt, and the system generally has suffered collapse, as is the case in modern English. The important things to understand in a Greek condition are the mode and tense. Historical syntax does not justify the distinction into general and particular conditions. There are four forms for Greek conditions (Winer, Broadus). Let us first see the standard forms. Then we can study the variations.

1. The condition determined as fulfilled. Here any tense of the indicative is used in the condition, and any tense of the indicative in the conclusion. This condition states the condition as a fact. It may or may not be true. The condition has nothing to do with that, but only with the

statement. It is here that Hadley and Allen chiefly err. This condition does assume the reality of the condition. The indicative mode determines the condition as fulfilled, so far as the statement is concerned. εἰ is used in the condition clause. See Matt. 12:27 f.; John 15:20; 18:23; Matt. 26:33; 6:30; Lu. 4:3.

2. The condition determined as unfulfilled. Here only past tenses of the indicative are used with εἰ in the condition and generally ἄν in the conclusion. This condition *states* the condition as untrue, as contrary to fact. It may be fact, but it is here treated as not fact. Here again it is the statement only that is contrary to reality. The indicative mode determines the condition, and as unfulfilled by suggestion. A present matter is looked at from the standpoint of the past (imperfect indicative), while a past event is looked at from a remoter standpoint (aorist or past perfect indicative). Sometimes this point of view, together with the context, is sufficient to make clear this condition. So John 15:22,24. In particular, verbs of fitness, propriety, possibility, and obligation do not need ἄν (not omitted, simply not needed). So Matt. 26:24; Acts 26:32. Usually, however, ἄν is expressed in the conclusion to make more clear the idea of unreality (the definite use of ἄν). Indicative conditions would naturally be taken as being of the first class, unless there is

something in the context or some word like ἄν to show otherwise. John 15:19; Lu. 7:39; Matt. 11:21; John 14:28; Acts 18:14 (compare next verse).

3. The condition undetermined with some expectation that it will be determined. Here the subjunctive is naturally used in the condition as the more vivid of the two modes of doubtful assertion. ἐάν is used in the condition. The conclusion most naturally has the future indicative, but that is not necessary. It all depends on the idea in the speaker's mind and his point of view. The so-called present general condition really belongs here. The subjunctive mode (undetermined) thus clearly marks it off from the two conditions with the indicative (determined). See Matt. 28:14; John 7:17; 8:51; 11:9; 12:32; 2 Cor. 5:1; 1 Cor. 7:28. Good examples as contrast between two conditions are Acts 5:38 f.; Lu. 13:31; John 13:17.

4. The condition is undetermined and with no indication as to determination. Naturally the optative is here used as the least vivid of the two modes of doubtful statement. Note also the optative in both condition and conclusion. Both of the undetermined conditions are thus marked off by mode (subjunctive and optative) from the two determined conditions (indicative mode). εἰ is used in the condition and ἄν in the conclusion

(less definite use of ἄν). In English translation it is difficult to distinguish this form of condition from the second class condition as described above. But the two conditions differ radically in Greek. In the New Testament no whole example of this class of conditions occurs. We have the condition or the conclusion, but not both at the same time. Already, then, this condition was beginning to break down. In modern Greek it is gone. The so-called past general supposition belonged here with a mixed conclusion. But this construction is not in the New Testament. See 1 Pet. 3:14; 1 Cor. 15:37; Acts 26:29; 17:18.

LESSON XXIII.

CONDITIONS—(Continued).

Variations in Conditional Sentences.

Hadley and Allen, §§ 901-907, 1053.

Supplementary Remarks.

In a language as flexible as the Greek it could not be expected that everything should remain hard and fast. The variations in the structure of conditional sentences are not even all of them peculiar to the Greek genius. Many of them belong to the play of the human mind. It is obviously nat-

ural for one point of view to be occupied in the condition and another in the conclusion (1 Cor. 7:28). This leads to what are called mixed conditions. The grammatical construction is merely accommodated, as always, to the mental conception. So Acts 24:19; Lu. 17:6; Acts 8:31. A participle or some other form of expression does not really *mean* the condition when it is suppressed. It is only implied. So Luke 19:23. An incomplete condition is really a species of ellipsis, or even aposiopesis, and is common to all languages. So Acts 26:29; 23:9. Thus is to be explained also the abrupt use of εἰ (compare Hebrew *'im*) in solemn oaths or other strong expressions and questions. So Heb. 3:11; Mark 8:12; Lu. 13:23. The omission of the verb is a common ellipsis (Rom. 8:17). So also the New Testament uses various expressions without the verb as εἰ μή (Matt. 5:13; εἰ δὲ μή (μήγε), as Mark 2:22; ὡσεί (Matt. 3:16); once ὡσπερεί (1 Cor. 15:8); and once εἴπερ (Rom. 3:30). Here of course the verb of the condition is not expressed; but even when it is a set phrase, it is still a condition. See John 14:2. A kind of condition worth noticing is one where the influence of indirect discourse is felt. So Rom. 1:10; Acts 20:16; 27:39. See also the same thing with verbs of wonder (Mark 15:44). Concessive clauses are nothing but conditional sentences. Καί before εἰ or ἐάν has the force of

even, and the condition would be "even if." This construction is not common in the New Testament. See John 8:16. In εἰ καί or ἐάν καί the καί seems more nearly to have the idea of "also;" "if also" then would be a concession not so extreme as "even if." So 2 Cor. 7:8. καίπερ occurs only five times in the New Testament and with the participle each time. So Heb. 3:8. The correct text of Rev. 17:8 removes the old καίπερ and the indicative. The negative of the condition clause with the subjunctive is always μή (Lu. 13:3). With the indicative, however, either μή or οὐ is used, but not in the same sense. μή negatives rather the condition itself and in the New Testament the conclusion is nearly always negative also. So John 18:30. When οὐ is used in the condition, the negative is quite emphatic or there is antithesis or a single word is negatived. So John 1:25; 1 Cor. 15:13; James 2:11; John 5:47; 10:37; Matt. 26:42. ἐάν is sometimes used with the future indicative (Lu. 19:40) and εἰ with the subjunctive (Phil. 3:12). In modern Greek ἐάν is used freely with subjunctive or indicative.

LESSON XXIV.

Relative Clauses, Cause, and Result.

Hadley and Allen, §§ 908–927.

Supplementary Remarks.

In relative sentences the mode has the same force that it always has. In the New Testament only two modes are used, the indicative and the subjunctive, and each always with its own proper force. There are two kinds of relative words, definite and indefinite. Hence there are two kinds of relative clauses, definite and indefinite. Once more, there is another division, adjective and adverbial. Both adjective and adverbial relative clauses may be either definite or indefinite. Definite relative clauses are generally used with the indicative, but the subjunctive is possible when a doubting statement is made, as purpose, for instance. See Matt. 26:24; 24:45; John 6:63; Matt. 7:15; Mark 15:7; John 15:20; Lu. 7:6; Heb. 8:3. The indefinite relative is used freely with either the indicative or the subjunctive. When the indicative is used, a definite statement is made about an indefinite subject. When the subjunctive is used, an indefinite statement is

made about an indefinite subject. The term "conditional" is not properly applied to relative clauses. ἄν is used with either the indicative or the subjunctive. But it is not necessary with either mode. See Lu. 11:8,10,11; Mark 14:9; 6:56; 11:25; Matt. 10:33,42; 5:21f.; 39:41; Lu. 14:27; Rom. 2:12.

ἕως is common in the New Testament both as a preposition (Matt. 11:13) and as a conjunction (also ἕως οὗ, ἕως ὅτου). As a conjunction it is used with the indicative and the subjunctive. The indicative is used when a definite present or past event is expressed, the subjunctive when a future event is in view. With the present indicative ἕως has the idea of "while." With the subjunctive ἄν is often used with ἕως, but not with ἕως οὗ or ὅτου. See Mark 6:45; John 21:22; Matt. 2:9; 10:23; Lu. 9:27; John 9:18; 13:38. ἄχρι(ς) is also used both as a preposition (Lu. 4:13) and as a conjunction (also ἄχρις οὗ). As a conjunction it is not frequent, but the construction is like that of ἕως. See Heb. 3:13; Rom. 11:25. So also μέχρι(ς) is preposition and conjunction (also μέχρις οὗ), though rare (thrice) as conjunction (Eph. 4:13). πρίν (πρὶν ἤ) is used only thirteen times in the New Testament and with the infinitive (as Mark 14:30) save once with subjunctive (Lu. 2:26) and once with the optative (Acts 25:16), both in negative sentences.

CASUAL SENTENCES.

The modes in casual sentences have their usual force. In the New Testament the indicative alone is used with the various conjunctions. Sometimes parts of sentences may be condensed into a causal clause, as the conclusion of a condition, etc. See Lu. 1:1; Heb. 10:2. The infinitive with διὰ τό is often used to express cause. So, also, the participle or a relative clause may suggest cause.

RESULT.

ὥστε is ὡς and τε, and was originally a demonstrative and then a relative. It was used freely with the indicative to express actual result and the infinitive to express tendency. In the New Testament only twice (John 3:16 and Gal. 2:13) is it used with the indicative, save at the beginning of sentences (Mark 2:28). It is uniformly used with the infinitive sometimes to express design (Lu. 4:29), but generally result, as Mark 4:37.

LESSON XXV.

Indirect Discourse.

Hadley and Allen, §§ 928–937.

Supplementary Remarks.

Indirect discourse is much less frequent in the New Testament than in the more ancient language. The pictorial style of the Hebrew is more nearly reproduced than the long *oratio obliqua* of the Greek historians. ὅτι is very often used to introduce direct quotations, as Matt. 7:23, but not always (Matt. 8:3). In indirect discourse the tense remains unchanged. The exceptions are very rare, as John 2:25. English has sequence of tense like Latin, but Greek has, as a rule, only sequence of mode. But the mode does not have to be changed, and it is only after past tenses of the indicative that it may be. The indicative and subjunctive usually remain so in indirect discourse. In fact, it is only in the writings of Luke that the optative is thus used, and then in indirect questions, save in Acts 25:16 (Burton, § 344). The person may or may not be changed, according to circumstances. There are three forms of indirect discourse: Indirect assertion, indirect question, and indirect command.

1. Indirect assertion after verbs of saying, thinking, etc. Three constructions are possible in sentences of this kind. The commonest is perhaps the infinitive, with same tense as the direct. The substantive is either the same as the subject of the principal verb, in apposition with it, or in the accusative of general reference. See Lu. 24:23; Mark 12:18. The negative is μή. ὅτι is also used with the indicative, but not so frequently as in earlier Greek. So John 12:34; Matt. 20:10; Gal. 2:14; Acts 22:29. Sometimes the participle is used in agreement with a substantive. This is possible with verbs of mental perception. See Acts 8:23; 7:12; Luke 8:46.

2. Indirect question. This is a common idiom in the New Testament. Sometimes an indicative or subjunctive is changed to the same tense with the optative, but usually no change is made in the mode. See Lu. 1:29; Acts 17:27; Lu. 8:9; Acts 21:33; Matt. 6:25; Mark 9:6; Lu. 19:48; Acts 5:24; Mark 15:44; Mark 6:36.

3. Indirect command. Here the imperative was the direct form of the command. Two constructions are used in the New Testament, either the infinitive (Acts 21:21; Rom. 2:21) or the conjunction ἵνα with finite verb. ἵνα is used with the subjunctive or the future indicative (Matt. 4:3; Mark 9:9).

LESSON XXVI.

THE INFINITIVE.

Hadley and Allen, §§ 938–964.

Supplementary remarks.

(See brief article in Seminary Magazine, Feb. 1898).

The infinitive is non-finite, not limited, and so expresses undefined action. The infinitive has no manner of affirmation and is not a mode, but is always both verb and substantive. It is the most general and indefinite form of the verb. The form of the infinitive is the dative case (αι, σθαι, ναι), as is clear from the Sanskrit *ai*, *dhyai*, etc. So originally this verbal substantive was used with the dative idea alone. In Homer the dative idea is still the more usual one, although already the form is no longer regarded as dative, but merely a set form that is indeclinable, and the infinitive is beginning to be used as the object and subject of verbs. Homer, however, does not use the article with the infinitive, although Pindar does. The article does not make the infinitive a substantive. It is always a substantive and in a case whether it has the article or not. In Homer the article is not used much with anything. In general the infinitive uses the article much as any other ab-

stract neuter substantive that occurs only in the singular. The article has its distinctive force whenever it is found with the infinitive. Prepositions, when used with the infinitive, always have the article for the obvious reason that otherwise the preposition would seem in the continuous script of early MSS. to be compounded with the infinitive. Prepositions are thus used very freely in the New Testament, especially εἰς, ἐν, διά, μετά, πρός, πρό. The aorist tense is the most usual tense, as would be expected. The present and perfect occur only when continued or completed action is to be expressed. The future infinitive occurs only in indirect discourse or with μέλλω. The voices have their usual force in the infinitive. The same cases are used with the infinitive as with finite modes of the same verb.

It is not strictly correct to say that the infinitive has a subject in indirect discourse. That is to put the idiom of the English clause into the Greek infinitive clause. The Greek infinitive clause is not a finite clause at all, and is not so conceived in Greek. The infinitive itself is the object of the verb of saying or thinking, and not the substantive, as Hadley and Allen argue in § 943. The infinitive in indirect discourse is thus simply the direct object of the principal verb. The subject of the verb in the direct discourse is then treated vari-

ously. If it is the same as the subject of the principal verb, it is simply retained in the nominative. If the subject is different, it is put in the accusative, the case of extension ("accusative of definition," Green), or is in apposition with another word in the sentence; the action of the infinitive is true as far as so and so (whatever the substantive may be). This is indeed "virtual predication" (Monro), but it is not technical (syntactical) predication, and should not be so explained. In the modern English idiom we reproduce such instances by finite clauses, but it is truer and simpler to treat the Greek idiom according to the Greek genius. The infinitive in indirect discourse is still a verbal substantive, and not really different from the infinitive elsewhere. The participle, being a verbal adjective, can have no subject. The infinitive, being a verbal substantive, can have no subject. The use of an accusative of general reference with the infinitive does not change it into a finite mode.

The negative of the infinitive in the New Testament is always μή. The personal construction is older than the impersonal.

Obviously the infinitive can be used in a great variety of connections, the precise shade of the resultant meaning depending on the meaning of the word, the case in which it occurs, the context,

and the idea of the infinitive itself. With verbs the infinitive is either subject (nominative), object (accusative, genitive, dative), or more loosely connected in some case as accusative, dative, ablative, genitive, locative, instrumental. The presence of the article, of course, makes the case of the infinitive clear, but the case is not generally difficult to decide even without the article. The infinitive is used with substantives or with adjectives or adverbs in any case suitable to the particular word and context. It is sometimes used absolutely where ordinarily a finite verb occurs (Phil. 3:16; James 1:1). ὡς is used with the infinitive only once in the New Testament (Heb. 7:9), and ἐφ᾽ ᾧ or ἐφ᾽ ᾧτε not at all. Nor does ἤ ὥστε or ἤ ὡς occur. In the New Testament there is a great increase of examples of τοῦ with the infinitive, owing to the Septuagint influence (Hebrew infinitive construct). In fact, this construction is almost used in an absolute sense as the old dative form came to be (Burton, § 404), Lu. 17:1; Acts 10:25. But on the other hand, ἵνα is rapidly displacing the infinitive as the object and subject of verbs. In the modern Greek this tendency is complete and the infinitive exists only in a mutilated form with auxiliary verbs.

See Acts 25:11; Mark 5:4; Acts 23:15 (three examples); Lu. 24:25; John 21:25; Acts 14:19; Rom. 7:18; Matt. 17:4; Phil. 2:6; Rom. 1:22;

Lu. 10:19; 2 Cor. 1:8; Matt. 6:1; 13:05; 20:19; 5:17; 13:32; Mark 1:7; John 1:12; Acts 17:18; Acts 10:47; Lu. 8:5; Lu. 1:9.

LESSON XXVII.

PARTICIPLES—(Two Lessons).

Hadley and Allen, §§ 614, 617–620, 856, 938, 965–974.

Supplementary Remarks.

The participle (*pars*, *capio*) takes part, participates, shares in both verb and adjective, as the infinitive shares in both verb and substantive. It is always both verb and adjective. Like the infinitive the participle is also non-finite, undefined action. The participle makes no affirmation and is not a mode. It is a verb in exactly the same respects that the infinitive is. The difference between infinitive and participle lies wholly in the fact that one is a substantive and the other an adjective. We found that the infinitive is an indeclinable verbal substantive, a fixed case form (dative), though used freely in any case, however, and in the singular only, either with or without the article. The participle is declined in both numbers and all their genders and all the cases and is used freely with or without the article. The participle thus has much more adaptability to the

Greek sentence than the infinitive and it is little wonder that it has outlived the infinitive. The Greek is a "participle loving language" (Broadus) and surpasses all languages in the wealth of its participles. The free use of the participle in all voices and tenses gives the Greek a great advantage over the Latin with its poverty of active participles. The voices and tenses have their usual force in the participle. The aorist participle does not state antecedent action, but comes naturally to suggest it in relation to the principal verb. However the aorist participle often merely presents action contemporaneous to the principal verb. The aorist participle does not express action subsequent to the principal verb. The future participle occurs seldom (chiefly in Luke) and presents action future in relation to the principal verb. Like the infinitive, the participle has no distinct time of its own. The tenses present the idea of indefiniteness, incompletion, or completion. For tense and voice see Matt. 10:22; 25:24; 26:23; 27:2,5; Lu. 4:28; 12:47; Acts 4:34,37; 16:6; 25:13; 22:5; Lu. 6:10; John 4:6.

The participle is always an adjective, whether used with substantives or without. With the article the participle frequently presents a clause equivalent to a relative clause and which has to be so rendered in English. See Matt. 5:4,10. If the article is used, the participle is, of course, an

attributive adjective. If it is not used, it may be either attributive or predicate. Compare John 4:10,11.

The predicate participle is more common in proportion than other predicate adjectives because of the verbal force of the participle. Both the predicate uses of the participle (circumstantial and supplementary) are very common. The circumstantial participle does not of itself express time, occasion, means, manner, cause, purpose, condition, concession. Here the participle is simply a predicate verbal adjective, joined loosely to a substantive in the sentence (subject, object, etc). See Acts 5:5; 16:16; Matt. 19:22; Acts 9:39; Col. 1:4; Rom. 2:27; Acts 17:27.

The so-called genitive absolute is merely a circumstantial participle agreeing with the substantive in its case. In Latin the so-called Latin ablative absolute is either ablative, locative, or instrumental, according to circumstances. The Sanskrit uses the locative thus. Modern Greek uses the nominative. The ancient Greek is either genitive or ablative, or possibly now one and now the other. Usually the substantive is one that does not have close connection with the principal sentence, but this is not always so. See Mark 8:1; 13:1. The so-called accusative absolute does not occur in the New Testament, unless Acts 26:3 be an example. A peculiar use of the

participle in the New Testament (from Septuagint) is the effort to reproduce by it the sense of the Hebrew infinitive absolute, as Heb. 6:14.

LESSON XXVIII.

PARTICIPLES—(Continued).

Hadley and Allen, §§ 975–992.

Supplementary Remarks.

As to adjuncts with the circumstantial participle, they do not alter the true force of the participle at all, but merely sharpen and make clear the idea. So εὐθύς (Mark 6:25); ἅμα (Acts 24:26); καίπερ (Heb. 5:8); ὡς (giving the alleged reason which may or may not be true), as Luke 16:1; 1 Cor. 5:20; Acts 27:30; ὥσπερ (Acts 2:2).

The supplementary participle is freely used in the New Testament and with εἰμί more commonly than in the earlier Greek (Hebrew influence). So Luke in particular (Lu. 13:10f.). ἄρχομαι is not used with the participle in the New Testament, but only with the infinitive, as Matt. 4:17, or absolutely, as Lu. 24:27. For the participle with ἔχω see Lu. 14:18f. παύομαι is used only with the participle or absolutely (Acts 5:42; 1 Cor. 13:8). For τελέω with the participle see Matt. 11:1. With all these verbs the participle pre-

sents a different idea from the infinitive. The infinitive as an object or subject verbal substantive is connected immediately with the verb. So in Lu. 16:3 see what different idea ἐπαιτῶν would present. ἐπαίτῶν would describe the man as a beggar who is ashamed of it; ἐπαιτεῖν presents one who is ashamed to beg and does not become a beggar. So likewise explain participle with φαίνομαι in Matt. 6:16. Compare infinitive with οἶδα (Matt. 7:11) and participle with εἶδον (Acts 3:9). See also Lu. 5:4 and Acts 14:18. The infinitive in indirect discourse is the direct object or subject of the verb. The participle in indirect discourse is merely an adjective agreeing with the substantive. Like the infinitive the participle can have no subject. See Heb. 13:23; 1 Jo. 4:2. See difference between John 12:18 and 2 Thess. 3:11 (one infinitive and one participle with ἀκούω). τυγχάνω in the New Testament is not used with the infinitive or the participle, nor is φθάνω (special sense of come or come before, Phil. 3:16). However, προφθάνω in Matt. 17:25 is used with the participle according to ancient usage. λανθάνω is once (Heb. 13:2) used with participle according to the ancient idiom. No example of ἄν with the participle appears in the New Testament. There is only one example of the verbal adjective in τέος (Luke 5:38).

The negative of the participle in the New Testament is μή, unless a very emphatic negation is desired, when οὐ is used. In the older Greek οὐ was the common negative with participles, and οὐ only in special cases when condition or concession was suggested. In the modern Greek μή is alone used with participles. The New Testament usage shows the progress in that direction. See Mark 5:26; Matt. 22:11; Acts 17:6; 20:29; Lu. 6:42.

LESSON XXIX.

Peculiarities in Relative Sentences.

Hadley and Allen, §§ 993–1009.

Interrogative Sentences.

Hadley and Allen, §§ 1010–1017.

Supplementary Remarks.

PECULIARITIES OF RELATIVE SENTENCES.

Attraction of case is common in the New Testament (John 4:14; Acts 1:22), but not universal (Mark 13:19). Inverse attraction (Lu. 12:48) has the same effect, viz., to bring the relative and antecedent into agreement in case and thus unite them more closely. Incorporation of the antecedent (Mark 6:16) is a further step in the same di-

rection. The antecedent does not have to be expressed. This is not a peculiarity of Greek, but is common to the nature of language, as Lu. 7:47; 1:20 (ὧν). The bond of grammatical union in gender and number is often broken if the sense of the context justifies it. So Acts 11:30; 15:17; Mark 15:16; Phil. 2:15. ὅσος and ὅστις are both very common in the New Testament, as Matt. 7:12; 13:12. οἷος (1 Thess. 1:5) is rare (not at all with the infinitive), and ἡλίκος (James 3:5) occurs only four times.

INTERROGATIVE SENTENCES.

New Testament idiom is quite like that of the older Greek. The modes have their usual force and are either indicative, subjunctive, or optative with or without an interrogative pronoun or participle. See Mark 4:13; 14:61; 12:15; Acts 17:18. See Lu. 16:2 for use with demonstrative. The double interrogative (Lu. 19:15) we have already noticed. For elliptical phrases ἵνα τί and τί ὅτι see Matt. 9:4 and Lu. 2:49. For the article with an interrogative (indirect question) sentence see Lu. 9:46. The use of εἰ in a direct question (Matt. 6:19) is a Hebraism and can be explained as a conditional clause (conclusion suppressed). It is not always made clear what answer is expected. The question may be colorless in form (Matt. 20:22), even when a particle (ἄρα) is used (Acts

8:30). But very often the answer yes expected is indicated by the use of some form of οὐ with or without other particle (Acts 13:10). A form of μή, with or without other particle, expects the answer no (John 7:48). Often much delicacy of feeling is conveyed by the use of μή (John 4:29, mistranslated by King James Version). Indirect questions are used somewhat frequently in the New Testament, and always with the same mode as the direct (see indirect discourse), save the occasional use of the optative in Luke. Compare Matt. 6:25 and 6:31. See Lu. 9:58 (compare Mark 14:14 and note force of deliberative subjunctive with relative). In the New Testament the indefinite relative (unlike older Greek) is not used in indirect questions. A peculiar use of the interrogative after an antecedent is sometimes found (Mark 1:24) where the interrogative clause is an accusative of general reference. The interrogative is not used "for" the relative. Alternate questions do not differ in construction from single questions. In the New Testament τίς—ἤ rather than πότερος—ἤ is used (Matt. 23:17,19), although πότερον—ἤ occurs once (John 7:17).

LESSON XXX.

NEGATIVES.

Hadley and Allen, §§ 1018–1035.

Supplementary Remarks.

In general the New Testament uses the negatives οὐ and μή in accordance with the idiom of the earlier Greek. The distinction is well observed between the outright negative by οὐ and the subtle and subjective μή. In the Sanskrit the same distinction existed between *na* and *ma*. In English we have to depend on the tone of voice for the difference, but we all know the difference between "no" and "no." οὐ is direct, positive, categorical, definite; μή is doubtful, indirect, indefinite, hypothetical. The strengthened form οὐχί is quite common in the New Testament (Lu. 1:60), as all other longer forms of both οὐ and μή. It is therefore easy to see why μή is used with the subjunctive (John 18:28) and the imperative (Lu. 11:7). So also it is obvious that with the indicative οὐ is the proper negative (John 3:18). Thus it is always except with fixed phrases with the imperative (1 Pet. 2:18); or with the subjunctive after μή for distinction (2 Cor. 12:20); or with the indicative when the context has brought doubt or

indefiniteness into the statement, as, for instance, some questions, some conditions, some indefinite relative clauses, design, some causal clauses, and the peculiar οὐ μή. With the indicative in such instances μή negatives not the mode, but rather the resultant idea. So in John 7:51 the question is negatived; in John 15:22 the condition itself is negatived, οὐ being, as a matter of fact, more common than μή in the condition clause (compare Rom. 11:21 where εἰ μή would give a different shade of meaning); in Jo. 4:3 the relative is indefinite in idea and this general idea (πᾶν) is negatived; in John 3:18 the causal clause is presented in a general way as a conceived case and more subjective (compare 1 Jo. 5:10 for οὐ in a more positive conception); in John 6:35 both subjunctive and future indicative occur with οὐ μή; but this is not strange owing to likeness of subjunctive and future indicative from the uncertainty of the future (compare ἄν with future indicative in Homer). Both constructions with οὐ μή are fairly common in the New Testament.

It would seem at first that μή would be more appropriate to the optative than οὐ. As a matter of fact, however, both οὐ and μή occur with the optative, possibly because the optative is so softened in its removal from the subjunctive that it more nearly approaches at times a definite assertion. However, in the New Testament no nega-

tive is used with the optative, save in wishes (Rom. 3:4). The negative of the infinitive in the New Testament is μή, even in indirect discourse (Mark 12:18), save in fixed phrases, repeated negatives, or when single words are negatived (Lu. 20:40). In Mark 7:24 οὐ is used much like ancient idiom in indirect discourse. With participles μή is commonly used contrary to ancient custom, but not contrary to undefined action of the participle; for instance, Matthew has μή with the participle 18 times and οὐ 2, Luke has μή 28 times and οὐ 2, John has μή 11 and οὐ 1. See the difference between ὁ οὐ with the participle and ὁ μή with the participle (Rom. 9:25; Lu. 6:49). The redundant negative (Lu. 24:16; 1 Jo. 2:22) seems to us more peculiar now than it would have done some generations ago before we dropped the repeated and double negatives in English. Compare Shakespeare. Compare colloquial "Hain't nobody seen nothing of never a hat nowhere about here?" Compare ne in French. However, μή οὐ is not so used in the New Testament with the infinitive, but only μή (Acts 20:27). As good examples of double negatives see Mark 14:25; Lu. 23:53. In Rom. 10:18 f. each negative has its own force, the one with the question, the other with the verb. In 1 Cor. 12:15, Mark 12:24, and Matt. 10:26 both negatives also have full force. For οὐχ ἵνα—ἀλλά see Jo. 6:38; for οὐχ ὅτι—ἀλλά see John 7:22.

LESSON XXXI.

Intensive Particles, Conjunctions, Figures of Syntax.

Hadley and Allen, §§ 1036–1063.

Supplementary Remarks.

INTENSIVE PARTICLES.

Formal lectures are given on the particles in the Senior Greek Class so that they will be discussed lightly in part of one lesson. Hartung (Lehre von den Partikeln der Griechischen Sprache) is still the most valuable treatise on Greek particles. In general the New Testament writers do not use the particles so freely as the earlier Greek writers. The Greek not simply had fine shades of thought and emotion, but they preferred to express them in the sentence by the particle. In modern languages such distinction and emphasis depend upon the voice and the manner. Compare a German's use of his hands in speaking and a Frenchman shrugging the shoulders, etc. But when the particles are used in the New Testament they deserve careful notice.

γέ attracts sharp attention to the word with which it is used and adds to the tendency of the word. It is used thirty-three times in the New Testament,

counting the various compounds (ἄραγε, μήγε, καίγε, μενοῦνγε, εἴγε.) See John 4:2; Acts 17:27. γοῦν is not found. πέρ (possibly akin to περί) occurs with such words as ἐπειδή, διό, εἰ, ἐάν, καί, ὡς, καθά), as in Luke 1:1 and Heb. 12:17, and gives completeness to the idea of the word with which it is used. δή (also δήποτε, δήπου) is used sparingly in the New Testament, but in harmony with the ancient idiom (Matt. 13:13). τοί does not occur, save in τοιγαροῦν (prepositive), τοίνυν (prepositive and postpositive) and in the disjunctive particles καίτοι (prepositive), ἤτοι (prepositive), and μέντοι (postpositive). See Heb. 4:3; 12:1; Lu. 20:25; Rom. 6:16; John 4:27. μέν is far the most common of the intensive particles in the New Testament, but it is nothing like so frequent as in the older Greek. All degrees of emphasis are presented by this particle, from the slightest emphasis (Acts 17:12) to sharp contrast (Matt. 3:11). The contrast even with δέ is often very slight and not to be translated. ναί is fairly common (Matt. 5:37), νή only once (1 Cor. 15:31), and μά not at all.

CONJUNCTIONS.

καί is as common as τέ is infrequent in the New Testament. τέ is found alone, with καί, δέ, and repeated. See Matt. 22:10. But καί is not simply used as formerly, but has put upon it the

functions of the Hebrew *vav*, and in Hellenistic Greek is the commonest of all conjunctions. At the beginning of sentences καί is extremely common as well as a connective between clauses. It is common in the sense of also and even, if the context justifies that idea. In itself it is merely a connective. A peculiar use of καί is after καὶ ἐγένετο (Lu. 5:11), where sometimes an infinitive occurs and sometimes the indicative without καί. See Lu. 10:25,29,32; Matt. 10:30.

ἤ is used fairly often both singly and doubly (ἤ—ἤ) as Matt. 5:17; 6:23. So also εἴτε, only in Paul's Epistles (common) and twice in 1 Peter. See 1 Cor. 3:22. δέ is not so frequent as a transitional conjunction between sentences as it was in the earlier Greek. This is due to the wide use of καί and to the frequent absence of transitional conjunctions in the New Testament. Still δέ occurs very often and both as a slight mark of transition and as a rather strong adversative conjunction, depending altogether on the context. See 1 Cor. 15:12,20. ἀλλά does not in itself mean contrast any more than δέ, but is so used in appropriate contexts. For use in mere progressive statement and then in contrast see 2 Cor. 7:11; John 6:32. μήν occurs only once (Heb. 6:14) and that in a quotation from the Septuagint. ὅμως occurs only three times (John 12:42). ἄρα (from

ἀραρίσκω) is used fairly often and is usually prepositive in the New Testament, especially with οὖν (Matt. 12:28; Eph. 2:19). οὖν is very common in the Gospel of John (not Epistles and Revelation) and moderately so elsewhere. It is used in both the transitional and illative senses (John 2:18; Matt. 3:10). ὅτι is freely used both in direct quotations, indirect discourse, and in causal sentences (Matt. 2:16). So in ὡς in comparative clauses, temporal clauses, indirect discourse (how, not "that"). See Lu. 24:6. γάρ (γέ+ἄρα) is very common indeed in various resultant senses (explanation, argument, etc.) due to its compound etymology, and the various connections in which it occurs. See Acts 8:31; Matt. 1:21; Rom. 2:1. ὅτε and ὅταν are used hundreds of times, ὁπότε not at all (WH.), ἐπεί and ἐπειδή seldom, ἡνίκα twice, ἐστέ not at all, ἕως often, μέχρι and ἄχρι seldom, ὅπου common, οὗ fairly so, ὅθεν moderately often. But the time would fail to tell of all the Greek conjunctions in this space. This added to those already discussed in subordinate clauses, will give some idea of New Testament usage.

FIGURES OF SYNTAX.

These are not as a rule peculiarities of Greek idiom, but belong to the nature of speech and so occur in the New Testament as a matter of course.

The mind does not work like a machine. Speech is merely the expression of thought. Hence it is not strange that the lapses, interruptions, and sudden changes in mental processes should be embalmed in language. As examples of ellipsis see Matt. 5:5; Acts 21:16. For brachylogy see Rom. 6:17. For zeugma see 1 Cor. 3:2. For aposiopesis see Lu. 19:42. For pleonasm see Mark 7:25. For hyperbaton see Heb. 7:4. For anacoluthon see Lu. 11:11; Acts 1:4. Rhythm meant much to the Greek, but it is difficult for us always to appreciate (see position of *αὐτοῦ*, *σου*, and *μου* in John 9:7,10,11). But the words in a Greek sentence were arranged for rhetorical effect rather than according to stiff rules (not like Latin). In the Greek sentence the most emphatic position was the beginning and end of the clause. The Greek genius was freedom and life. In this was its glory, and, when tempered by the Hebrew spirituality, the Greek became the best vehicle of the world for the expression of God's revelation in human speech. The Greek Testament remains the treasure of the ages, and should be the *vade mecum* of the preacher.

PHOTOMOUNT
PAMPHLET BINDER
PAT. NO.
877188
Manufactured by
GAYLORD BROS. Inc.
Syracuse, N. Y.
Stockton, Calif.

PA813 .R654
New Testament Greek syllabus for junior
Princeton Theological Seminary–Speer Library
1 1012 00027 0209